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The Christian Century

PUBLISHED WEEKLY

What Does the Pact Promise?
An Editorial

Southern Presbyterians
By D. P. McGeachy

Northern Baptists
By J. Maurice Trimmer

The Champaign Dissenter
By Charles Clayton Morrison

JUNE 22, 1949

In This Issue

CHARLES CLAYTON MORRISON

contributing editor of The Christian Century, concludes in this issue his analysis of the Supreme Court decision in the Champaign, Ill. (McCollum), released time case. The three articles in the series, which began in the issue of June 8, are designed to help allay the confusion which has arisen in so many minds as to the exact meaning of the judges' decision in this important case. If sufficient demand arises, there is a possibility that arrangements may be made to have the series reprinted.

D. P. MCGEACHY

before his retirement a few years ago occupied some of the most distinguished pulpits in the Presbyterian, U.S., ministry. For many years he served The Christian Century as its Atlanta news correspondent. His annual reports to this journal of his denomination's General Assemblies have always been eagerly anticipated by our readers; this year his account has been moved forward from the news to the article section.

KENDIG BRUBAKER CULLY

pastor of First Congregational Church, Haverhill, Mass., is The Christian Century's new correspondent from the Boston area. Before entering Hartford Theological Seminary, where he earned the B.D. and Ph.D. degrees, Dr. Cully had been editor of a chain of weekly newspapers in Pennsylvania.

Next Week

A review by W. E. Garrison of Daniel D. Williams' new book, *God's Grace and Man's Hope.*

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The Christian Century

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Calendar of Coming Events

June 1-30. Displaced Persons Campaign Action Month (Church World Service).
June 22-25. Association of Council Secretaries Annual Meeting, Williams Bay, Wis.
June 22-26. Augustana Lutheran Luther League 13th International Convention, Duluth.
June 22-29. Northern Baptist Convention National Recreation Laboratory, Green Lake, Wis.
June 23-25. Cornell University Annual Seminar on the Church and Economic Life, Ithaca, N. Y.
June 23-July 2. International Lutheran Institute, conducted by Lutheran Church — Missouri Synod, Bad Boll, Germany; theme: "The Lutheran Doctrine According to Scripture and Confessions."
June 25-Aug. 20. Protestant Radio Commission-N.B.C. Summer Radio Institute, Stanford University, Palo Alto, Calif.
June 25-July 2. Northfield Christian Endeavor Conference, East Northfield, Mass.
June 26. Displaced Persons Report Day (Church World Service).
June 26-July 1. National Association of Choir Directors Institute, Alfred, N. Y.
June 26-July 2. United Christian Youth Movement Regional Conference, Kings Mountain, N.C.
June 26-July 2. A.F.S.C. High School Institute of International Relations, Chadwick School, Rolling Hills, Calif.
June 26-July 3. A.F.S.C. High School Institute of International Relations, Camp Carondowassa, Zelienople, Pa.
June 27-July 5. A.F.S.C. Institute of International Relations, Brandeis University, Waltham, Mass.
June 27-July 5. A.F.S.C. High School Institute of International Relations, Harvard, Mass.
June 27-July 9. 6th Annual Institute of Race Relations, Fisk University, Nashville.
June 27-July 15. Westminster Theological Seminary School for Town and Country Ministers, Westminster, Md.
June 27-July 28. Church and Economic Life Summer Course for Ministers (Federal Council and University of Chicago), Chicago.
June 27-Aug. 6. Protestant Radio Commission-N.B.C. Summer Radio Institute, Northwestern University, Evanston, Ill.
June 28-July 1. National Council of Community Churches, Berea, Ky.; theme: "Amsterdam in the Local Community."
June 28-July 6. World Council of Churches Study Department Conference, Oxford, England.
June 29-July 5. World Council of Churches Commissions on Evangelism and the Bible, Oxford.
July 1-31. Interracial Workshop (F.O.R. and C.O.R.E.), Washington, D. C.
July 2-4. Joint Meeting, Executives and Delegates, World Council of Churches and International Missionary Council, Oxford.
July 2-16. Summer Institute for Social Progress, Wellesley, Mass.
July 3-31. School of Community Living (four one-week sessions), Yellow Springs, Ohio.
July 4-6. World Council of Churches Commission of the Churches on International Affairs, Oxford.
July 4-25. Ecumenical Institute Study Course for Theological Students, Celigny, Switzerland.
July 5-10. 40th International Christian Endeavor Convention, Toronto.
July 6-8. World Council of Churches Executive Committee, Chichester, England.
July 9-15. World Council of Churches Central Committee, Chichester.
July 15-20. World Council of Churches Commission on Faith and Order, Chichester.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVI CHICAGO, JUNE 22, 1949 NUMBER 25

EDITORIAL

SEVERAL WEEKS ago (March 23) reference was made in these columns to rumors circulating in Chicago newspaper offices that President Truman is about to ask the Senate to make legal and permanent an American embassy at the Vatican. Indications multiply that something of this nature may be brewing. On June 8, for example, John O'Donnell, who writes a daily column of "Capitol Stuff" for the *New York Daily News,* spoke of the "political significance" of Governor Dewey's visit to the pope, and then added: "A matter of greater politeness and even deeper political significance is the consideration now being given to the proposal that the present gracious and competent 'personal representative of the President of the United States,' Myron C. Taylor, be given full diplomatic rank as the accredited ambassador of the United States to the Holy See." And in Rome, two days before, *Quotidiano,* newspaper organ of Catholic Action, went out of its way to deny that Mr. Taylor would be asked by the Vatican to help in negotiations with Israel over the protection of holy places in Palestine. "The *Quotidiano* editor," reported the *New York Times,* "did not express a personal opinion in his editorial but reflected what was understood to be Vatican dissatisfaction over the present status of diplomatic relations with the United States when he declared that Mr. Taylor's mission 'is not a normal diplomatic mission as is that of all other representatives accredited to the Holy See.'" Whatever the pressures being brought to bear on him, we trust for his own sake that Mr. Truman does not elect to monkey with this buzz saw.

New Pressure for Taylor Embassy

Vatican Rebukes Israel

WHAT CONNECTION, if any, there may be between this pressure to legalize the Taylor embassy and the Vatican's stepped-up effort to secure concessions in Palestine from the Israeli government, we do not know. Perhaps it is only a coincidence that the two questions have come up at the same time. In any case, the papal church has suddenly brought into the open its dissatisfaction with the treatment it has been accorded by the Zionist state, and this is certainly connected with the current deliberations of the United Nations conciliation commission now meeting at Lausanne. The Vatican's attack opened when its radio station broadcast that the Fides news agency, operated by the Congregation for the Propagation of the Faith, had reported from Jerusalem that Catholic communities and missionaries in Palestine are being hamstrung and called Zionism "the new nazism." This was followed by partial publication of a report by Fr. Alberto Gori, head of the Franciscans in Jerusalem, who bears the imposing ecclesiastical title of "Custodian of the Holy Land." Father Gori charged that the Israeli government is carrying on a policy hostile to the Roman Church, and complained specifically that Catholic priests are being hampered in their movements and Catholic properties invaded. "We have lost all our trust in a people," he said, "who should be grateful to us since we have, even in recent times, risked our lives to protect it." The Vatican's charges have been denied by Israeli officials. But there has been no denial that the American and British governments are putting pressure on Israel to reach a speedy agreement on the claims of the Arab and Christian minorities in the new state. Among these claims, the demand for internationalization of the holy places and for protection of the large Catholic investments and landholdings in Palestine holds a foremost position.

Many Christian Bodies Ask for Internationalized Jerusalem

IN his recent Good Friday encyclical the pope asked for an international administration of Jerusalem and its environs and for full protection of the holy places and of the pilgrims who may wish to visit them. The sudden outburst of charges from Rome against the Israeli government probably means that the Vatican thinks the Zionist authorities are stalling on these demands. Or it may be an effort to hasten decisions at the Lausanne conference. Meanwhile, it should not be thought that only the Roman Catholic Church is trying to have Jerusalem internationalized. We have been permitted to see a letter which the Anglican Bishop of Jerusalem has dispatched to the U.N. negotiators. In it he reminds them that the Foreign Missions Conference of North America and the Near and Middle East committee of the Conference of Missionary Societies in Great Britain and Ireland have taken substantially the same position as the pope. "One is justified," he writes, "in claiming that internationalization is desired by the overwhelming majority of the Christians of the world." The comparative silence of Eastern Christians he attributes to their knowledge that they are going to have to live under Jewish or Moslem control and their belief, in the light of experience, that despite all promises of religious freedom it behooves them, for their own future welfare, to sing low.

Partition of Jerusalem between the Old and New Cities will not, the Anglican bishop insists, protect the right of Christians. Neither will a pledge of protection for holy places, for this will only precipitate an endless row as to what the holy places are, and who is to control shrines claimed by more than one faith. What Bishop Weston asks for is implementation of United Nations resolutions by the establishment of an international civil administration to cover the entire Jerusalem-Bethlehem area. Whether that would satisfy the Vatican is not known.

Tension Among Jews Breaking Out

WHILE Christian elements are thus revealing their anxieties regarding their status in the new state of Israel, the divisions between orthodox and secular Jews have been brought into the open by rioting in Jerusalem. Many of these orthodox groups are made up of Jews who have lived in Palestine for generations, where they have poured out the griefs of their faith at the Wailing Wall and have observed Sabbath and ritualistic laws with a fierce zeal which would brook no compromise with modern circumstances. Since the establishment of the new nation, the indignation of these orthodox groups at what they regard as religious laxity on the part of the recent immigrants has been mounting. In their view, almost anything that this more secular-minded part of the population may want to do on the Sabbath is an affront to scriptural and Talmudic law. Outbreaks have finally brought the stoning of Israeli army trucks carrying rations to troops and of movie houses which were accused of starting the sale of tickets before the minute for the close of the Sabbath had arrived. So serious has this situation become that the government has formed a special commission to investigate the disorders and to propose a future policy. Premier Ben Gurion's government has gone to great lengths to satisfy the orthodox groups, taking a few representatives into the cabinet and imposing strict rules to govern Sabbath transportation and to see that restaurants serve only kosher food. But the labor parties, which enroll an overwhelming majority of Israel's population, feel that orthodox demands have become unreasonably oppressive. What the outcome of this struggle inside the Jewish ranks will be cannot be foreseen. But it is quite possible that the ultra-orthodox may join with Christians and some Moslems in asking for the internationalization of Jerusalem and its surrounding territory in the name of protection of minority rights.

Bishop Dibelius Dares Communist Wrath

LAST WEEK'S issue of this paper carried (on page 725) an attack by Bishop Otto Dibelius of Berlin on the justice of the Nuremberg trials. Since that issue went to press, Bishop Dibelius has made the headlines again, this time with a much more vigorous attack on the nature of government in the Russian zone in Germany. And this time, instead of speaking as an individual, Bishop Dibelius was speaking as head of the Evangelical Church of Germany (EKD) in a pastoral letter read on Sunday, June 5, from all the pulpits of that church. The boldness of the bishop's action is not to be understood until it is remembered that his diocese and the parish for which he has pastoral responsibility are in the Russian zone. As far as Bishop Dibelius can see, there is mighty little difference between the Russian rule in eastern Germany today and what went on under the nazis. Heretofore, he says, the churches have been prudently silent, but now that the responsibilities of government are being passed back on German shoulders, the time has come to speak out. "There is no need," the pastoral declared, "to describe details of the gathering of material by spies and informers, the nightly arrests, the third degree methods beyond description, the interrogations where defendants have no possibility of effectively defending themselves, the uncertain period of arrest and, above all, the uncertainty as to what will become of the members of one's family." In the Russian zone, says the bishop, "no one can be safe from such a terrible experience." In addition, the pastoral letter pointed to policies of the administrators in that zone, such as enforcing work on Sunday, designed to break up the life of the churches. It is hardly necessary to add that the Soviet-controlled Berlin radio is now blasting all out against the bishop, and declaring that "such an unsteady character" is not fit to be head of the church.

Coptic Church Invited To South Africa

AS OUR READERS are aware, this paper has long been disturbed at the racial policies of the present government of South Africa. We have feared that Premier Malan's determination to impose extreme forms of segregation, with the withdrawal of even such minimum political rights as had been granted the native population by previous governments, would ultimately bring on a savage racial conflict. Moreover, we have believed that the support given the premier by the Dutch Reformed Church—the largest communion in the Union of South Africa—would slow up the notable missionary work among the natives which has gained such remarkable numerical successes in recent years. It might even, we feared, help to divert the loyalties of the natives to the competitive religion of communism. These fears are by no means dissipated. But a Religious News Service dispatch from Cairo suggests that one of the first effects of Premier Malan's *apartheid* program on the religious situation at the southern end of the continent may be of an entirely different nature, and one which we had not foreseen. Amba Youssab, the Coptic patriarch in Egypt, is reported by this dispatch to have received an invitation from more than 300,000 native Christians in and around Johannesburg to send missionaries there to receive them into the Coptic Church. The patriarch is responding to the appeal. A representative is leaving for South Africa at once to size up the situation. After he reports, a bishop will be sent to take charge of the new field and a full complement of Coptic priests will accompany him. It therefore becomes possible that the racial repression practiced by the ultra-orthodox Dr. Malan (who is a Dutch Reformed minister) and his brother Boers may drive great numbers of native Christians into the arms of the ancient Monophysite communion which, for generations, has been

barely clinging to life in Egypt and Ethiopia. A Coptic revival, based on resentment at the white's man racial pride, would be a remarkable event in Christian history.

Are Christians Indifferent To Social Justice?

SHERWOOD EDDY has been covering the Orient for the past few months on another evangelistic tour. That was to be expected, for as long as Sherwood Eddy retains his power of locomotion—and this promises to be for a long time yet—that indefatigable missioner will carry his inquiring mind and his passionate preaching wherever the world's hot spots are hottest. In the April 21 issue of the *Guardian*, of Madras, Mr. Eddy summed up the impression made on him by his experiences in Asia. He has found the revolution sweeping that continent a result of the demand by its hitherto exploited masses for social justice. And he has found that revolution largely led by Communists because no one else has shown any vital concern about lifting the level of existence for those masses. The only notable exception, says Mr. Eddy, is in India. Gandhi and Nehru have kept the Communists from running away with the changing situation there. But even in India, Mr. Eddy has discovered young Christians turning Communist because they do not believe that the Christian institutions in which they have been studying are sufficiently engaged in the struggle for social justice. As Mr. Eddy sees it, Christians everywhere are failing at this decisive point. "While the mighty weapon of the demand for economic justice is left to the Communists in the revolution that is now sweeping across Asia," he writes, "I have found the Christians of India and Ceylon, like those of Japan, Korea and China, and for the most part like Christians in America, sitting quite complacently—blind, deaf and dumb to any need or demand for justice. I believe that the call of the hour is to put our own house in order." Can Sherwood Eddy possibly be right? If he isn't right, how wrong is he?

Defining Christianity Not Court's Business

SOME critical, or even caustic, comment may be inspired by an item, released by Religious News Service, concerning a bequest in Iowa under which the administrators of a will are directed to distribute the income from $70,000 to "persons who believe in the fundamental principles of the Christian religion and are endeavoring to promulgate the same." The gist of the story is that "no one has claimed the money yet," and the administrators have not chosen any beneficiaries of this provision. Moreover, heirs of the testator are asking the court to define the terms "Christian" and "promulgate," and are asking to have the trust set aside as invalid on the ground that neither the beneficiaries nor the purpose of the bequest can be ascertained. The heirs who are contesting the will on the ground that the exact purpose of the bequest is "incapable of ascertainment" seem to assume that the court either can't or won't try to define Christianity. In this, they are probably right. But it must not therefore be deduced that Christianity is something so vague that it cannot be defined, or that no one can be found who is "endeavoring to promulgate the same." The case of the litigant heirs is more securely grounded on the principle that a bequest is not legally valid unless it indicates a specific beneficiary who could sue for his inheritance if the administrators did not give it to him. The news story says that "no one has claimed the money yet." But no one can, unless he wants to claim that he is the only person who believes and promulgates the principles of Christianity. It is an interesting case, no doubt, but not a hook on which to hang any sarcastic remarks about the obscurity and the controversial character of Christian principles.

Glances at Noteworthy News Developments

NINETY-ONE members of the House of Representatives on June 7 sponsored a resolution calling on the United States to make the transformation of the United Nations into a federal world government with power to enforce world law against aggressors an avowed object of American foreign policy. More than a majority of the members of the House foreign affairs committee were among the sponsors. The resolution's nonpartisan nature was shown by the fact that 64 Democrats and 27 Republicans signed it. But the vagueness which plagues much world government agitation was illustrated the very next day when Congressman Ralph W. Gwinn of New York, who introduced the resolution, announced that he was withdrawing it and his sponsorship, because he believed a world government would seek to impose a world planned economy and thus socialism. Evidently Mr. Gwinn had not made much of a study of the subject before introducing his resolution. One wonders how many of the rest of the sponsoring congressmen had done so. . . . The 1949 convention of the American Medical Association will be remembered in that profession as the one which ended the reign of Dr. Morris Fishbein. The way in which the board of trustees dethroned the man who had developed his editorship of the *Journal* of the A.M.A. into a position as mouthpiece for the organized physicians and frequently maker of A.M.A. policy, was pretty rough. After all his great services to the A.M.A., Dr. Fishbein's silencing might have been less publicly contrived. But the medical men evidently wanted the deed done in such a way that there could be no mistake about its finality. The convention reaffirmed its opposition to socialized medicine. But it voted a cautious approval of voluntary health insurance plans under lay control—schemes such as large corporations, labor unions and cooperatives may set up. With the belligerent and highly vocal Dr. Fishbein no longer calling the A.M.A. tune, prospects are much improved that the physicians will get together with those who are concerned to provide adequate medical care for communities and portions of the population now without it. . . . The army has withdrawn Secretary Johnson's "Consolidation Directive No. 1," referred to in last week's editorial, "Will Secrecy Strangle Democracy?" William Frye, Mr. Johnson's assistant for public information, says that a gag-rule was never intended, but admits that the wording of the directive—which applied to all reserve and retired, as well as active, members

of the armed forces—laid it open to that interpretation. . . . This seems to be the name-changing season for churches. The Northern Baptists are considering a change to "American Baptists." Now we learn that the coming General Synod of the Church of England in Canada will consider changing the name of that body. Bishop William T. Hallam of Saskatoon, leading supporter of the change, proposes "Anglican Church of Canada," "Catholic Church of Canada" or "Episcopal Church of Canada" as acceptable titles. . . . Methodist churches in Milwaukee are debating whether they should, as an ethical obligation, offer to pay the city for such services as ash and garbage removal and police and fire protection. One church board has already adopted a resolution favoring such a policy; another is considering it.

What Does the Pact Promise?

THE SENATE foreign relations committee celebrated the fifth anniversary of the landing on the Normandy beaches by recommending ratification of the North Atlantic Treaty. As expected, the committee's action was unanimous. It was accompanied by a 28-page report in which the committee declared that ratification would "greatly increase the prospect" of averting another world war, but pointed out that if "war is imposed upon us, the treaty assures us that eleven other nations will stand with us to defend our freedom and our civilization." This report is intended to clear away any uncertainties as to the promises, explicit or implied, in the treaty. It is our belief that it actually increases the ambiguity of a document which is open to misconstruction.

Senator Connally predicts that, when this military alliance comes up for ratification, not more than ten or twelve senators will vote against it. That is quite possible. But if any such overwhelming majority as the chairman of the foreign relations committee expects is cast for ratification, there will be many a member of that majority who will act in deep perplexity of mind, not simply as to the wisdom of his vote but also as to what it really is that he is voting for. Senators, as well as American citizens in general, still cannot be sure what the United States is promising to do for its prospective allies.

I

Within the past week we have seen two striking revelations of this persisting ambiguity. The first is to be found in the report of the Senate committee, giving its reasons for recommending ratification. The second is in an article favoring ratification by Hanson W. Baldwin, military editor of the *New York Times*, and published in that newspaper. Let us look at Mr. Baldwin's article first.

Mr. Baldwin has proved himself such a dispassionate, fair-minded and prodigiously informed writer in all fields of military policy and action that his argument for ratification must be given great weight. Nevertheless, that argument seems to us to conclude in a dangerously ambiguous interpretation of the meaning of the North Atlantic alliance. It opens with a statement that congressional slowness in acting is a result of "fears that the Atlantic pact and its arms-aid program might be provocative of war, instead of a deterrent to it." "Those fears," writes Mr. Baldwin, "represent the anxiety of many sincere Americans lest the nation's political and economic and psychological programs for security be subordinated and emasculated by its military program. They represent, too, genuine apprehension lest an alliance (the Atlantic pact), intended primarily as a defensive deterrent, be transformed by changing emphasis and the arms-aid program into an offensive entente."

Like the honest man he is, Mr. Baldwin agrees that there is plenty of historical ground for such fears. "Too great an emphasis upon military strength, too great military influence usually has been provocative of war rather than deterrent to it." German history is adduced to show how Bismarck's "purely defensive" alliances became a source of the European debacle. "Clearly," Mr. Baldwin warns, "the implementation of the Atlantic pact and the arms-aid program must avoid this danger." If it does not, "then we are undone."

But how is this danger to be avoided? At this critical point Mr. Baldwin's article becomes disappointingly vague. All that he has to say is that it can be done. No program for doing it is outlined; Mr. Baldwin is content simply to repeat that "they [pact and arms-aid] must not be provocative; they must not sacrifice economic and political and psychological recovery for military strength alone." Then the article reaches what is supposed to be its constructive climax: "But on the other hand the positive objective of the Atlantic pact-arms-aid program must be the defense of western Europe, not its reconquest once overrun, for invasion of western Europe means the bankruptcy of all our past policies and the mortgaging of the future."

II

Here, we maintain, is an ambiguity that the nation's representatives in the Senate should not ignore. What is Mr. Baldwin actually saying? We believe he is saying that the United States will be committed by this alliance to maintain forces in Europe sufficiently large to defend the western part of that continent against any invasion. If his interpretation of the meaning of the pact does not involve that, what does he have in mind? In the first part of his article he scorns "the almost hysterical dependence of United States senators and representatives on the atomic bomb," which apparently means that he rejects the idea of protecting western Europe from invasion by long-range bombing from American bases.

Is there any reasonable interpretation to be placed on Mr. Baldwin's words other than an insistence that the proposed pact will obligate the United States to keep armies in being within striking distance of the Russian front lines large enough to pin the Russians down? That, it should be remembered, was also the apparent meaning of the pact as interpreted by General Bradley. If this is *not* what is meant, then the great newspaper for which Mr. Baldwin writes owes it to the American people, and to the people of western Europe, to clear this ambiguity away and to make it plain what *is* meant.

Turn now to the report in support of the treaty sent to the Senate by its foreign relations committee. (We com-

ment on the basis of the condensed text published in the *New York Times* on June 8.) This entire document is full of wordy passages which can be interpreted in many ways. We direct attention, however, to the interpretation of Article 5 of the alliance, which the committee calls "the heart of the treaty." Let us quote a little:

> Obviously Article 5 carries with it an important and far-reaching commitment for the United States; what we may do to carry out that commitment, however, will depend upon our own independent decision in each particular instance reached in accordance with our own constitutional processes.
>
> During the hearings substantially the following questions were repeatedly asked: In view of the provision in Article 5 that an attack against one shall be considered an attack against all, would the United States be obligated to react to an attack on Paris or Copenhagen in the same way it would react to an attack on New York city? In such an event does the treaty give the President the power to take any action, without specific congressional authorization, which he could not take in the absence of the treaty?
>
> The answer to both these questions is "No." . . . In the event any party to the treaty were attacked the obligation of the United States government would be to decide upon and take forthwith the measures it deemed necessary to restore and maintain the security of the North Atlantic area. The measures which would be necessary to accomplish that end would depend upon a number of factors, including the location, nature, scale and significance [*sic!*] of the attack.

Now, does this interpretation agree with the Bradley-Baldwin interpretation? Does it mean that the United States is promising to protect western Europe against any invasion, and under the treaty will maintain a military force there that will undertake not simply to drive out the Russians if they invade but to stop them from invading? We do not so read it. We do not see how anyone can so read it—including the peoples of western Europe—especially in view of the direct denial that this nation is assuming any obligations to defend Paris and Copenhagen such as it has to defend New York. In fact, we do not see how anyone can read this passage in the Senate committee's report (and other passages of similar nature) without concluding that what the committee is intimating is that the United States is assuming no greater obligations under the treaty than, in the actual circumstances which will obtain at a time when the treaty may be invoked, Congress is inclined to assume.

III

Here, then, are two interpretations of the treaty's meaning. Each is ambiguous within itself, and one apparently does not accord with the other. One is made by the distinguished military editor of the most influential newspaper in the country, and we think it echoes an interpretation made earlier by the chief of staff of the army. The other is made by Senator Connally and his colleagues on the foreign relations committee. While these two interpretations are put forward, the vital question of the nature of the promises which the United States is making to the eleven other nations involved in this alliance is shrouded in ambiguity. However senators may vote on the pact, they owe it to the people of the United States, and to the people of these other eleven nations as well, to make sure that not a shred of this ambiguity remains by the time the decisive vote is cast.

Bouquet for a Sailor

EDITOR THE CHRISTIAN CENTURY:

SIR: Every year I read a book. This year it was Dixon Wechter's *The Hero in America,* and it was a lot of fun. A notable parade of heroes passes through its pages, all of whom I reverently saluted. But among the bystanders there was one unknown to fame who caught my interest and warmed my heart. Probably the only *Who's Who* he ever got into was the police court blotter in New York city. But he deserves a tender thought, so I lay this bouquet at his feet.

Here is the way Mr. Wechter describes the man's brief claim to fame in the First World War:

> A person, supposed to be crazy, rushed down Chatham street with a huge knife in his hand, and climbing upon a large pedestal on which the statue of Franklin is placed, proceeded to tear the flag off and to hack the statue with his knife. . . . The police seized him but he fought terribly. . . . Taken to the station house he gave his name as Diedrich Barr, 37 years of age, of German birth, and a sailor by occupation. He stated that he was passing by, and desired to know what was concealed under the covering of the flag, and that he meant no harm.

The desire to know "what was concealed under the flag" has much to recommend it. The tearing of the flag and the mayhem upon the noble figure of Benjamin Franklin were deplorable, but the idea of finding out what the flag covered was highly patriotic. For the surest way to hide a shady deal of any sort is to wrap it in the flag.

Edwin Markham, the poet, was fond of telling of a patriotic speech made by a pompous public official to the students of a high school in Oakland, California, of which Mr. Markham was the principal. The official began his talk by pointing dramatically to a flag hung on the wall and asking the students, "Why is that flag there?" The students were tongue-tied. He had to ask the question three times before a girl timidly said, "Please, sir, the flag is there because there is a dirty spot on the wall."

The flag has frequently been used by interested parties to cover up dirty spots. There was much flag-waving by the perpetrators of the Teapot Dome affair. Heywood Broun once expressed the same idea, not very elegantly but forcefully: "When a man wraps himself in the American flag, it is frequently because he has a rip in his trousers."

In addition to saluting the flag reverently when it appears in print draped gracefully around a proposed deal, we might well look to see what, if anything, is concealed under it. Our policy in the eastern Mediterranean, for instance—could it possibly conceal an oil can? There is oil enough in the Mediterranean hinterland to fill a good many cans, at quite a nice profit. We ought to remember the most terrible fact in chemistry—that oil can turn into human blood. There is the rehabilitation of German industry. Among its intricacies, are there any possible dividends concealed under the flag? And there is the constant cry for higher tariffs as a patriotic necessity. They are always worth a careful look.

I could go on, but the Un-American Activities Committee already has my name on its list as a former member of the Epworth League, and I don't want any more trouble.

Yours, SIMEON STYLITES.

Third of three articles on the Supreme Court Decision in the Champaign Case

The Dissent of Mr. Justice Reed

By Charles Clayton Morrison

THE SUPREME COURT'S ruling in the Champaign released time case was supported by eight of the nine members of the court. The lone dissenter was Mr. Justice Reed. His opinion has been widely praised by Roman Catholic writers and his arguments were used in an official pronouncement of the American hierarchy as the basis of its attack upon the court's decision and a demand for its reversal. I refer to the formidable document issued by four cardinals, five archbishops and five bishops on November 20, 1948. A few Protestants also have followed the Catholic example and expressed their agreement with this dissenting opinion. I wish to examine this opinion to discover wherein the eminent jurist seems to differ from all his colleagues, and why.

Like Justice Frankfurter, who, as we pointed out in the previous article, got off to a bad start, Justice Reed makes an unfortunate beginning. In his opening generalization on the nature of the case before the court, he says that the ruling opinion "interprets the prohibition of the First Amendment against the establishment of religion . . . to forbid *pupils* of the public schools electing, with the approval of their parents, courses in religious education." This is a singularly loose and inaccurate statement.

Misquoting the Constitution

Two errors are obvious: (1) The First Amendment does not speak of "the" establishment of religion; it prohibits the making of "any law respecting *an* establishment of religion." The distinction between the little words "the" and "an" is no little matter in this connection. If the framers of the First Amendment had intended to say what is implied in Justice Reed's erroneous quotation, they would have said: "Congress shall make no law respecting *the* establishment of *a* religion." Taken with the word "respecting," the particle "an" clearly indicates a wider reach than the bare prohibition of *the* establishment of *a* religion. It suggests the possibility that the *principle* of establishment may be present in legislation that falls short of full and outright establishment, and it forbids such legislation.

(2) Justice Reed is egregiously in error in saying that the court's ruling "forbids *pupils*" to elect courses in religious education. Where the eminent justice got this idea, I do not know. He did not find it in the court's opinion or in either of the concurring opinions, and it certainly does not describe the Champaign released time practice. What the Champaign school board did, and what the court forbade, was to permit *the churches* to enter the public school system to teach religion. This concept Justice Reed failed utterly to grasp.

Justice Reed professes an inability to understand the opinions of his colleagues. "I find it difficult," he says, "to extract from the opinions any conclusion as to what it is in the Champaign plan that is unconstitutional." He lists four "ingredients" of the released time practice, all of which are repeatedly condemned by the ruling opinion and the concurring opinions as constituting a union of church and state. But his mind refuses to recognize and deal with the question whether these specific practices, or all of them together, are a violation of the separation of church and state.

Instead, Justice Reed makes this astonishing comment: "None of the reversing opinions say whether the *purpose* of the Champaign plan for religious instruction during school hours is unconstitutional, or whether it is some ingredient used or omitted from the formula that makes the plan unconstitutional." Yet he includes a quotation from the ruling opinion in which the issue is stated, as it properly should be, not in terms of "purpose," but in terms of the actual practice. His quotation from the ruling opinion is as follows:

> The foregoing facts, without reference to others that appear in the record, show the use of tax-supported property for religious instruction and the close cooperation between the school authorities and the religious council of churches in promoting religious education. . . . And it falls squarely under the ban of the First Amendment as we interpreted it in the Everson case.

One would suppose that this quotation should have been sufficiently clear to resolve his perplexity, but Justice Reed actually passed over and omitted two even more precise sentences at the place indicated above, as follows: "The operation of the state's compulsory education system thus assists and *is integrated with* the program of religious instruction carried on *by separate religious sects*. Pupils compelled by law to go to school for secular education are released in part from their legal duty upon condition that they attend the religious classes." The exclusion of these sentences can hardly be explained on any assumption that Justice Reed was really candid in confessing his inability to understand what it was, specifically, that the court held unconstitutional.

What the Issue Was

In my judgment, Justice Reed failed utterly to grasp the concept which controls the court's decision. His failure to do so vitiates his entire document and accounts for its outstanding errors, inaccuracies and irrelevancies. The issue before the court was whether the Champaign practice of allowing the churches through their agents to enter the public school system to teach religion constituted a union of church and state. The court held that it did. Justice Reed's opening statement of the nature of the case before the court shows that the basic pattern of the case as it lay in his mind conformed neither to the facts in evidence nor to the issue as the court conceived it and ruled upon it.

At two points in the course of his argument, Justice Reed comes nearer to a fair statement than in his opening generalization. He says: "From the tenor of the opinions [note the plural] I conclude that . . . *any use* of a pupil's school time whether that use is on or off the school grounds,

with the necessary school regulations to facilitate attendance, falls under the ban." Further on, Justice Reed repeats this error more flagrantly. He says: "From the holding and the language of the opinions [plural], I can only deduce that religious instruction of public school children during school hours is prohibited." In both these cases, his statement would be substantially correct had it included the words "by the churches" after "any use" and "during school hours." The omission of these words is a crucial inaccuracy.

Dissenting from Frankfurter

How shall we account for the failure of Justice Reed to grasp the concept which controls the ruling opinion of the court? I believe we have the clue in his frequent use of "opinions," in the plural. His dissenting opinion is more a dissent from the opinion written by Justice Frankfurter than from the ruling opinion of the court. Apparently, he treats the supplemental concurring opinions as on a parity with the opinion of the court itself. "Future cases," he says, "must run the gantlet, not only of the judgment rendered, but of the accompanying words of the opinions"—again plural.

What is meant by "running the gantlet," I do not know. But though I cannot speak with legal competence, I am willing to risk the assertion that to "run the gantlet" cannot possibly mean that in future cases the supplemental opinions would have the same legal standing as the ruling opinion of the court. Indeed, they would surely be regarded as mere "dicta" unless the court explicitly and *de novo* took them over as its own opinion in any new case before it. The fact that the writers of supplemental opinions concur in the court's opinion does not imply that the court concurs in the supplemental opinions.

But the assertion that future cases "must run the gantlet" of these opinions throws light upon the state of mind in which Justice Reed conceived his dissent. Manifestly, he felt it necessary to register his dissent from the Frankfurter opinion. Let us look into this carefully. In the previous article we saw that the Frankfurter opinion was susceptible of two distinct interpretations: One, that the Constitution absolutely forbids the teaching of religion in the public schools. The other, that it forbids the churches to teach in the public school system. The preponderance of evidence in the text inclined me to take the latter interpretation.

Frankfurter's Ambiguity Confused Colleagues

But Justice Reed, obviously, took the former interpretation, and his dissent is aimed directly at the Frankfurter document thus interpreted. The whole weight of his argument is plainly a protest against the absolute exclusion of religion from public education. The Frankfurter ambiguities clouded Justice Reed's perception of the simple ruling of the court itself which applied *only* to the question whether the Constitution allowed *the churches* to teach religion in the public schools. Insofar as Justice Reed's argument deals with this essential single question he fails to separate it from the question of teaching religion in the school *by the school itself*.

The confusion of these two distinct questions in the mind of Justice Reed caused him to confuse released time with certain practices which involve the government in religious exercises and activities. These are embedded in American tradition and have so far escaped effective challenge on constitutional grounds. They are, Justice Reed erroneously contends, analogous to released time and, if the First Amendment does not forbid them, neither does it forbid released time. He cites seven such "analogies."

1. The New York practice of dismissing pupils from school for religious instruction by the churches.
2. Chaplains in House and Senate.
3. Chaplains in the armed forces.
4. Veterans receiving training for the ministry at government expense in denominational schools.
5. Opening exercises in public schools which include Bible readings and the Lord's Prayer.
6. Chaplains at naval and military academies where "a number of religious activities" are carried on. At West Point: Protestant services in the Cadet Chapel, Catholic in the Catholic Chapel, and Jewish in the Old Cadet Chapel; at Annapolis: Protestant services held in the reservation, midshipmen of other faiths attending the churches in the city.
7. Exemption of churches from property tax.

All these are analogous, says Justice Reed, to the released time practice. I join his eight colleagues in rejecting the analogy. In some of these instances—2, 3, 5 and 6—the government does, admittedly, perform religious acts, and I know of nothing in the Constitution that forbids this. But in none of them, with the possible exception of 1 and 7, is there a "fusion" or "commingling" or interlocking of the functions of government with the institutional functions of the churches; therefore, no union of church and state. Let us examine them in the order given.

Is Church United with State?

1. The New York plan of weekday religious education was intentionally framed so as to avoid the features of the released time practice which the court banned. Whether it succeeded in doing so, I am not competent to say. It is now being tested in the courts. If it is shown to involve a union of the churches with the civil law to provide pupils for instruction by the churches, it will surely, I believe, be held unconstitutional by the Supreme Court. If no such union is found to exist, it will not be held unconstitutional. My personal opinion of the New York procedure is that it skirts so close to a direct violation of the law that it is a discredit to at least the Protestant churches to participate in it. But this personal judgment is irrelevant here.

2 and 3. Chaplains in House and Senate and in the armed forces are appointed *as individuals* by the government, not by the churches. The advice of the churches is usually sought concerning their character and competency, but this is only a recommendation, a nice instance of legitimate cooperation involving no interlocking of official church functions with the legal processes of the government, therefore no union of church and state.

4. Veterans receive money from the government for their education. It is theirs to spend at any school of their choice. No interlocking is involved.

5. Opening religious exercises in public schools are not conducted by churches or representatives of the churches, as such, but by the teachers. No union of church and state.

6. Religious services at West Point and Annapolis are, presumably, conducted by the chaplains appointed as in-

dividuals by the government, not by the churches. They are responsible to the government, not to the churches. Their religious services are Protestant, Catholic or Jewish without involving the respective churches in their operation. The holding of such services on the reservation, or in camp, or on the battlefield, by chaplains appointed by the government, paid by the government and responsible to the government, is an illustration of the freedom which the First Amendment leaves the government to perform religious acts—on its own authority. It does not involve a union of church and state.

7. Exemption of churches from property tax has a double aspect. In one aspect, it is a definite interlocking of the civil law with the institutional functioning of the churches. In this aspect, it is legislation "respecting an establishment of religion." In another aspect, however, it is an exemption accorded to all incorporated bodies organized not for profit. The church is such a body. Inasmuch as it falls into this more general category, its tax exemption can be plausibly construed as not a union of church and state. (I personally hold that the churches should not accept this exemption. But this personal opinion and my reasons for it have no relevancy to the present discussion.)

'Analogies' Not Analogous

By citing these instances of government action in the field of religion, Justice Reed confirms the view I expressed above, namely, that his dissenting opinion, however otherwise he conceived it, is not a dissent from the court's ruling, but from one of the two possible interpretations of the Frankfurter opinion—that which seems to rule out religion absolutely from public education. Against that thesis I would like to have him push his dissent for all it is worth! But the argument from these "analogies" has no bearing upon the released time practice.

Justice Reed misinterprets an action by Thomas Jefferson in proposing that the various "religious sects" be invited to set up their theological schools "on the confines of the University of Virginia" which he founded and of which he was rector in 1824. The proposal as adopted was as follows:

> Should the religious sects of this state, or any of them, according to the invitation held out to them, establish within, or adjacent to, the precincts of the university, schools for instruction in the religion of their sect, the students of the university will be free, and expected to attend religious worship at the establishment of their religious sects, in the morning, and in time to meet their school in the university at its stated hour.

Justice Reed believes that this action gives strong support to his dissenting opinion. On the contrary, it seems to me only to expose more clearly his failure to grasp the controlling concept under which his colleagues condemned released time. He intimates that Jefferson here gives evidence of a change of mind twenty years after he had characterized the First Amendment as "erecting a wall of separation between church and state." Justice Reed finds that Jefferson had modified his earlier position so as not to "exclude religion from that school." But there is nothing to indicate that Mr. Jefferson had changed his mind. On the contrary, the meticulous care with which his proposal is hedged about in Jefferson's statement to the university authorities, displays his full awareness that the wall of separation must not be breached. The plan, said Jefferson, "would leave inviolate the constitutional freedom of religion, . . . over which the people and authorities of this state . . . have ever manifested the most watchful jealousy."

This plan, so engagingly offered by the University of Virginia, has been copied in many of our state universities which are now rimmed with institutions or foundations "on their confines," established and supported by churches, operating precisely as Jefferson proposed, and maintaining separation of church and state with "watchful jealousy." (A further word of Jefferson's, a sweet morsel entirely irrelevant to the legal technicality we are discussing, but so blandly penetrating that I cannot resist its quotation: "Thus," he says, "by bringing the sects together, and mixing them with the mass of other students, we shall soften their asperities, liberalize and neutralize their prejudices and make the general religion a religion of peace, reason and morality.")

The Everson Bus Case

In reading Justice Reed's dissenting opinion, we will do well to keep in mind that he stood with the majority in the 5-to-4 decision in the bus transportation case. Certain positive statements contained in the ruling opinion in that case were recalled and incorporated in the ruling opinion in the released time case. In these statements, forthright and unambiguous, Justice Reed had joined. One of these declared: "Neither a state nor the federal government can pass laws which aid one religion, aid all religions, or prefer one religion over another." (The word "religion" here is one of numerous instances in these opinions in which it plainly means "church.") Another was: "Neither a state nor the federal government can, openly or secretly, participate in the affairs of any religious organizations or groups, and *vice versa.*" Still another: "No tax . . . can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion."

In his present dissent, Justice Reed plainly found himself embarrassed by his concurrence in these statements in the earlier case. If any reader of his document can discover meaning and relevancy in his attempt to explain away the earlier statements to which he had subscribed, he will prove himself not only more discerning than I am, but also more discerning than Justice Reed's eight colleagues.

Jefferson's Metaphor

Finally, a word concerning Justice Reed's aphorism: "A rule of law should not be drawn from a figure of speech." This cogent remark referred to Jefferson's declaration that the First Amendment had "erected a wall of separation between church and state." It has been widely quoted by Roman Catholic writers and was adopted in the official pronouncement of the hierarchy in support of its attack upon the concept of separation of church and state and its purpose to seek a reversal of the Supreme Court's decision in the released time case. The aphorism calls for only brief attention.

In the first place, Jefferson's statement is not a figure of speech. It *contains* a figure of speech—"erect a wall." But the substance of the statement is not in the metaphor but in the plain statement of fact, namely, that the First

Amendment *separates* church and state. The metaphor only makes more vivid the idea; it adds nothing to its factual precision. Suppose that, instead of "erecting a wall," Jefferson had "drawn a line" between church and state. Would the "line" be any less inviolable, legally, than the "wall" is held to be impregnable? Or suppose that he had discarded all imagery and said, simply, "The amendment provides for the separation of church and state." Would just plain "separation" be any less clear in law than a "line" or a "wall"?

"Separation" means "kept apart." It does not mean that there can be no "cooperation" between church and state. It means only that cooperation may not be extended to the point of union. "Establishment of religion" means a church united to the state by the civil law. It means use of the civil law by the churches to attain their ends. Released time is such a use of the civil law. The court decreed that it was a violation of the separation of church and state. The Constitution decrees "no union." It therefore decrees "separation." The precision of its language is neither added to nor subtracted from by the use of Jefferson's metaphor.

I conclude by repeating that Justice Reed was the victim of the ambiguity in the Frankfurter opinion. We have seen that this ambiguity consisted of a confusion of two distinct questions: (1) whether *religion* is absolutely barred by the Constitution from public education, or (2) whether *the churches* are barred by the Constitution from teaching in the public school. Justice Reed took the first of these alternative interpretations as the intended meaning of the Frankfurter document. In reacting against this thesis he then confused it with the ruling opinion of the court and wrote his dissenting opinion on the assumption that he was dissenting from the opinion of the court itself. His argument, when applied to one of the two possible interpretations of Frankfurter, is substantially sound. When applied to the ruling opinion, it is irrelevant.

The Southern Presbyterians

By D. P. McGeachy

For a number of years past the pages of The Christian Century have been enlivened by annual reports of the General Assembly sessions of the Presbyterian Church, U.S., written by Dr. D. P. McGeachy, one of the honored ministers of that communion. The article which follows is Dr. McGeachy's report of the 1949 General Assembly, held, as has been the custom for several years, in the mountain resort of Montreat, North Carolina. Under ordinary circumstances this would have been reduced in length to fit our Procrustean news columns. There is, however, such an individual quality to Dr. McGeachy's reporting, and what he writes gives such an extraordinary insight into the life of an influential American denomination, that we have determined to print his account of the recent Assembly without cuts and as an article. —The Editors.

Montreat, N. C., June 4.

THE SOUTHERN branch of the Presbyterian Church has just closed a wonderful session—in some ways the most wonderful in the 89 years of our existence as a separate body. To an outsider our proceedings might have seemed commonplace, but to those of us who know the denomination from the inside the assertion stands that this was an amazing gathering.

As the commissioners began rolling in in their brand-new Chevrolets and Packards there were those of us who scanned the roll with a degree of puzzlement. There were to be found a few of the standard names of southern Presbyterianism, but for the most part the list revealed unknown and rather younger men from our ranks. This does not mean that it was a mediocre assembly; far from it. There were two young doctors of divinity just home from tours through Africa, South America, the islands of the sea, China, Japan and Korea. The governor of North Carolina was present as a lay member. There were several presidents of colleges, some judges of supreme or superior courts, and one Choctaw chief. It has been said before that there is probably no church court in America that shows a greater percentage of Phi Beta Kappa keys. This was no pipsqueak lot of fellows from the backwoods and country crossroads. It was an assembly of 400 or more upstanding citizens of these United States. We did some amazing things, but they were done by the best our country affords.

For example, we decided to follow the all but universal custom and begin calling our Assembly agencies "boards" and no longer "committees." This may seem trivial (and it really is), but to us this is a revolutionary decision. The spirits of Dr. Dabney, Dr. Thornwell and Dr. T. Carey Johnston walked and wailed about the walls of the Anderson auditorium as the all but unanimous vote was taken. One hesitates to admit it, but the fact is that up to yesterday sober-looking men argued as though eternal life depended on it that one of the chief reasons for being afraid of Northern Presbyterians was that they actually had a foreign missions *board* and a home missions *board* and so on down the list.

1949's Champion Non-Stop Sentence

There will be a little handful of willful men who will persist in this sober-faced mummery. They were outnumbered this year, but they will read their Bibles literally about a God who drowned the world in a flood and slaughtered some millions of Canaanites to make room for some Hebrews he had arbitrarily chosen and who wound up his revelation of himself and of his will to men by saying that his followers must cast out everybody who happened to think otherwise than they thought, and so reading their Bibles they have already begun planning for next year when they hope to reverse all that was done this year and to build a Chinese wall around our corner of the

Heavenly Father's world, and so to wait in happy isolation until he comes (and most of them think that "coming" is near at hand) to blow a literal trumpet and to blast all who may not have a certain mark on their foreheads, and so "by force and not by persuasion" to set up a Kingdom with headquarters in Jerusalem and with couriers pouring in by camel-post to bring word of happenings here and there until a day will dawn when all will be over as far as human interests or responsibilities are concerned, when God will finally damn a portion of his creation and will settle down to a comfortable family life with those who have accepted the definitions of Westminster and Chalcedon and who by some inscrutable wit and wisdom have succeeded in pleasing him, who worketh all things after the counsel of his own will and who has no patience whatsoever with those millions of his creatures who have learned anything since 1643, or A.D. 451.

'Ought to Know Better'

It seems impossible that anything approaching this situation could be true in America in 1949, but here it is before our eyes. Not all the isolationists among us will agree to every word of the above description, but in the main the picture painted is true to facts.

There are men among us (and such men can be found everywhere) who ought to know better. Some of them have traveled, some few carry degrees from famous universities, some are young men with life before them, and the vast majority are passionately in earnest. They think that they are the people and the wisdom of God will die with them. They will be holding conferences this summer. They have millions of dollars invested in schools scattered all over the world, though these may be a little more numerous here in the south than elsewhere. They are as sincere as were the opponents of the Apostle Paul. They were sure they were right and the overwhelming majority of us were wrong in most of the decisions of the Assembly that has just closed. They will be heard from again.

W. E. Price, businessman from Charlotte, North Carolina, was elected our moderator for the coming 12 months. Mr. Price is not an isolationist, although his pastor is a leader in such a group. He was the quiet and able chairman of the committee that has been laboring for two years and that brought in the report recommending the entire reorganization of our Assembly's agencies. That report, drastic as it was, was adopted almost without change. Our headquarters is to be moved from Dallas to Atlanta. Committee after committee (it is going to take us a long time to learn to say "boards") had its face lifted beyond all recognition. There were wholesale consolidations, and individuals and groups long thought of as lords of all they surveyed were made parts of a machine that ought to satisfy the most modern of business executives.

Changes Are Drastic

As has been said, two years were given to the study of the problem. Twenty-five thousand dollars were spent in search of the proper end. The outline, in spite of its simplifications and consolidations, is too long to present here. It cannot all go into operation overnight, but a thoroughly competent commission was set up to see that reorganization is actually carried out. The women's work, which is a sort of shining example to the rest of the ecclesiastical world, was left unchanged, but almost everything else was ruthlessly streamlined.

Very naturally, some of our executive secretaries were not enthusiastic over the results. At the very least, new residences will have to be sought by more than one family and it is more than possible that heads of agencies will now be no more than heads of departments. But by and large the amazing scheme is on the way to full establishment and operation. James A. Jones of Charlotte, secretary of the reorganization committee, William V. Gardner of Atlanta, who very nearly won the moderatorship over Mr. Price, and the new moderator himself must be given large praise for the final outcome.

Survey Foreign Missions

Most of the activities of our denomination are in a state of good repair. Foreign missions looks happily at Africa and Brazil and at some things in Japan, but closes its eyes as much as possible to the debacle in China and the powder keg in Korea. Most of our workers are out of China, but we still have a skeleton force behind the Communist lines, and we are holding our breath while we wait for the next news. Surely if our faith is not vain and our preaching also vain some way will be found for going on with an endeavor that has cost all denominations so many precious lives and so much of earthly treasure. But it comes with a shock to thousands of us to discover that we are so ill-prepared for a real test when it thrusts itself upon us.

There were not so many additions to our numbers this year as last—we are still below the 700,000 mark—but home missions and evangelism each had encouraging items to leave with us, and so with other agencies. Our care of the old ministers was slightly liberalized, and the same is true of our radio and connected activities. One of the most forward-looking of our groups is the one that directs our Sunday school and publication work from Richmond. A tremendous overturning of this department is in the mind of the Assembly. With all this our executive secretary, Dr. Grant, is in full accord.

For More and Better Saints

One detail before the Assembly was called a report of a restudy commission. This was inaugurated by Dr. Grant and his associates and is looked upon as an ideal of what may and ought to be done by a denomination that is thoroughly Protestant and yet realizes the full value of methods under the blessing of the Holy Spirit. Rome has much to teach all of us in the matter of developing individual saints, and it is at least possible that years soon to come will show real results among these Southern Presbyterians. Those who have labored and have now recommended are evidently aware that there ought to be more and better saints among us. We sing, "Dear Lord, and shall we ever live at this poor dying rate?," and most of us are inclined to answer that query in the affirmative. We do despite to the original handiwork of God, and especially we deny the possibilities of attainment in the will and under the power of a living Lord.

A denomination that sets itself wisely to realize something of what God waits to do with and for humanity is a community to be reckoned with in the years immedi-

ately before us. Something of this is clearly seen in the increasing importance taken among us by our Committee on Social and Moral Welfare. There is no space here for a statement of much that took place under this department's report. Items that would have been ignored and dismissed with amazed contempt were this year discussed with open-minded intelligence. There was even a brief debate on euthanasia! Of course we took no advanced stand on such a debatable problem, but the fact that such a name could be named among us is notable.

A Long Way to Go, but Moving

The same thing is true regarding the problem of the conscientious objector. It does seem true that the south is the most military minded section of these United States. Be that as it may, it is true that more and more we are realizing that some better way than war must be found by and for Christian people. The number of Southern Presbyterians who insist that Jesus said that wars would continue till the end of time is growing beautifully small. There will be no diminution of the influence of this committee in the future.

We may talk about "boards" and we may consolidate this or that agency, but the day of a real church has dawned for these followers of John Calvin and John Knox and we are not despairing. One of the things indicative of all this is the treatment accorded the Negro members of our body. They no longer sit in a pitiful and separate group during our debates and discussions. They are to be found scattered throughout the auditorium, and they are to be seen entering and leaving the dining room of the inn along with their brethren. They sit at their own table for meals, but the day is not far away when the rest of the world will look to people like these Southern Presbyterians for a solution of this difficult problem of race. We have a long way to go, but we are on the march.

Isolation on Way Out

Jesse Bader left Montreat this year with his face wreathed in smiles, not only because he had been heard with enthusiasm but for the additional reason that the Assembly's appropriation to the support of the Federal Council of Churches had been tremendously increased. It was common talk among the commissioners that if their hands had not been bound by the gentlemen's agreement of last year they would have voted all but unanimously for union with other branches of Presbyterianism, particularly with the Presbyterians, U.S.A. Your correspondent insists again that this was indeed an amazing Assembly!

Of course, there is always the question what the next Assembly may do, but most of us are daring to hope that we have really found ourselves. The isolationists have already served notice that they will fight as never before—and they probably will. And those who try to follow an ever advancing Christ may as well bear in mind that these ultra-conservatives know how to fight. They have all the fearful and many of the rich and well-to-do on their side. Every tactic, good or bad, whether based on ignorance or prejudice or self-interest, will be used. Our hope is based on God who worketh hitherto and who works now, and also on the fact that Southern Presbyterians are beginning to see themselves in the light of cold truth.

A great throng of Assembly members and their friends heard Lewis J. Sherrill, leader of our restudy commission, as he pictured our denomination in danger of letting the main stream of life flow past us, leaving us becalmed in some quiet backwater. We are increasingly a rich church in the midst of poverty. We are elderly people in a civilization that is increasingly young. We have more female members than male, while the south has more men than women. We are urban while our section is still largely rural. We boast of education while the education of our world is slipping into other hands. Almost at the Montreat gate is a sign inviting all and sundry to the Seventh-Day Adventist camp, and within the past year two "Churches of God" have been organized within a stone's throw of our retreat. We find Rome and the ultra-fundamentalists alive and unscrupulous in our very midst.

All this is true, but our leaders are increasingly aware that this is the case, and surely we may expect great things from 700,000 professing Christians who know themselves well enough to cry, "God be merciful." And in that spirit we adjourned to meet next year at Massanetta Springs in Virginia's Shenandoah valley. Just how this venture into a new setting may turn out remains to be seen.

VERSE

The Optimist

ABOVE the raucous cries
Of world-old wrong,
Faith hears, in accents deep,
Truth's battle song.

Athwart the fearful gloom
Of sin's black night,
Faith sees, slow conquering,
Love's kindly light.

THOMAS CURTIS CLARK.

Undertones

THERE are voices
Beneath the clamor of the times;
Beneath the clank of clashing steel,
The clanging noise of hammer's stroke,
The anvil's sharp reply,
The furnace blast,
The grind of gears,
The bursting bombs
And strife of tongues!

We turn listening ears
To hear the undertones
Of man's deep cry:
The cry for bread,
The cry for truth,
The cry for love,
The whispered prayer for peace!

This is the human voice
That finds the ear of God!

P. M. SNIDER.

BOOKS

The Free Church Approach

TOWARD A REBORN CHURCH, A REVIEW AND FORECAST OF THE ECUMENICAL MOVEMENT. *By Walter Marshall Horton. Harper, $1.50.*

THE HOOVER lectures on Christian unity, at the Disciples Divinity House of the University of Chicago, delivered in 1948 by Dr. Horton, kept pace with the lectures by Bishop Dun who inaugurated the lectureship the previous year. The published volume fulfills the promise of its subtitle. Dr. Horton's long and intimate association with the ecumenical movement, both in this country and in Europe, qualifies him in an exceptional degree to narrate and analyze its development in all its aspects through Edinburgh (1910), Stockholm and Oxford (1925, 1937), Lausanne and Edinburgh (1927, 1937), and Amsterdam (1948).

This whole story has never been better told in equal space. But this is history with a purpose. The author projects the curve of the movement into the future, not to predict what will happen but to indicate the lines along which further progress may be made toward the goal to which the movement has been pointing during the past 40 years. His recommendations are specific. South India seems to him an "antitype" of the coming Great Church, and he is tempted to say to America, "Go thou and do likewise," but he recognizes that the South India plan is "too simple" and that our conditions are too different from those of that mission field to permit using its scheme as a pattern. American churchmen, he thinks, have been too passive in the ecumenical movement, too little outspoken in making their own contribution, too much inclined to go along with the proposals of the older churches of more traditional type with state connections. (Amen, brother!)

Dr. Horton says: "I should like to see a free church unity movement started in America, which would begin by uniting a group of churches close to the free church pole, and end by offering terms of union to all comers—terms as definite as the Lambeth Quadrilateral, but quite different." A partial program would be: (1) union of Congregational Christians with Evangelical and Reformed, and of most of the community churches with these; (2) union of Northern Baptists and Disciples of Christ; (3) union of Evangelical United Brethren with Methodists; (4) *federal* union of these three and the Presbyterians. That will be a promising start—if it can be done without alienating (a) American Episcopalians and Lutherans and (b) the state churches of Europe and the Eastern Orthodox.

The journey from where we are to where we would like to be, in the matter of church union, is like traveling between two points widely separated on the map, in that there are probably several possible routes to the goal. Presented modestly, not as the only way but as one of the ways by which the objective of unity might be approached, this program has such values as are found in any carefully prepared but condensed road map. Like such a map, it attains a degree of comprehensiveness by omitting mention of the obstacles that may be found between intermediate points on the route. The obstacles are real and the map does not deny their existence, but it analyzes the total problem (or at least a very large part of it) and, by suggesting an order in which the difficulties may be confronted one at a time, it bids the bold adventurer toward unity not to be intimidated by contemplating the total mass of obstacles all at once. Perhaps they can be overcome one by one, if they are taken one by one.

The first part of the point numbered (1) has almost been realized in the formation of the United Church of Christ, and doubtless many community churches will find themselves at home in this fellowship. Point (2), involving Northern Baptists and Disciples of Christ, is now being worked on and there is ground for hope, though not for confident assurance, that there will be some definite results within six or eight years; but it is not likely that those elements in both which now refuse to cooperate with their respective groups will be any more willing to cooperate with a Baptist-Disciple merger; and the immense Southern Baptist denomination is not taken into account. The Methodists, as suggested in point (3), may well be a unitive center for other groups of similar polity and temper. A general union of Presbyterians and others of the Reformed tradition is not past praying for; and a federal union—point (4)—of all those mentioned so far would be something akin to the proposal urged by Dr. Stanley Jones.

The subject need not be pursued farther in this connection. It is worth pursuing this far because the American churches which Dr. Horton characterizes as "close to the free church pole" must sound their note with vigor and explore all the possibilities of union on the basis of their own principles if they want to prevent those principles from being completely submerged by the state-church principles (those of Troeltsch's "*church*-type church") which are prominent, and perhaps dominant, in the wider ecumenical movement.

W. E. GARRISON.

Books in Brief

LIFE ON OTHER WORLDS. *By H. Spencer Jones. Mentor Books, The New American Library of World Literature, 35 cents.* There isn't any, according to the British "Astronomer Royal." Mars, "a dying world," is a possible or partial exception. "It may in the past ages have been the home of animal, and conceivably of intelligent, life." Even such vegetation as continues there is doomed to extinction soon. Venus is too young; conditions there are as they were on earth some hundreds of millions of years ago. Mars is as the earth will be in the far future. Its "canals" are an optical illusion. Our solar system required such a "special combination of circumstances" that few of the stars can have families of planets. That is the point on which Jones differs with Struve (Christian Century, May 11, p. 581), who recently expressed the view that millions of them may, and probably do. In the course of his argument, Dr. Jones gives an immense amount of concise information about stars and planets, the chemical and physical conditions required to support life, and the astronomer's problems and methods. The book is a cheap pocket-sized (but complete) reprint of a volume published by Macmillan in 1940.

THANK GOD FOR MY HEART ATTACK. *By Charles Yale Harrison. Henry Holt & Co., $2.50.* Mr. Harrison, well known novelist, had a coronary thrombosis. He came through it—otherwise he wouldn't be writing this book—and can now realize that it was good for him. It gave him a more appreciative view of life; its after-effects do not prevent him from doing anything that he needs to do; and the whole experience has led him into a more satisfactory way of living. Here he tells the whole story of attack, treatment, recovery and aftermath, for the information of all and especially for the encouragement of those who have, or fear that they may have, a "heart condition." It is skillfully done. The author gives convincing encouragement without belittling the danger or the need for generous support of further research.

FLORENTINE ART UNDER FIRE. *By Frederick Hartt. Princeton University Press, $5.00.* What did the war do to Florence? Vast numbers of Americans who feel for that city an affection as for a second home, even if they have never spent more than a week there, would like to know exactly how much damage was done. Mr. Hartt answers that question with great precision, with pictures, text and tables. He does more than that, for his survey covers all Tuscany, and includes the whole story of damage, looting, recovery and restoration, from the German retreat to the end of American occupation. Besides being of the nature of a scientific report, the book gives the personal narrative of the U.S. civilian expert who was sent, on the heels of the retreating Germans and sometimes under their fire, to cooperate with the Italian authorities in finding, protecting, recovering and restoring works of art that were stolen, damaged or in imminent danger. There was, it appears, not much random looting by German soldiers, but there were wholesale thefts by order of the high command. Most of the pictures were recovered. The damage to architecture was serious,

but a great deal more was saved than was injured or destroyed. Florence is still Florence!

MUSIC TO MY EARS. *By Deems Taylor. Simon & Schuster, $3.00.* There are few musical topics upon which Mr. Deems Taylor has not touched at one time or another in his innumerable between-halves talks on orchestral radio programs. The substance of many of those talks has gone into this volume; the form has been altered, as most things that are good listening have to be altered to make them good reading. I would argue the point with those (and there are some) who say that there is not much substance in Mr. Taylor's talks. True, they do not plumb the depths of musical theory or musicology. There is reason to believe that he would be at home in either, but his hearers wouldn't; so he makes it chatty and popular. But even so, he delivers painlessly a good deal of interesting information and, what is more, deftly whets the appetite of his customers for good music and helps them to listen to it more appreciatively. W.E.G.

CORRESPONDENCE

One Committee's Work

SIR: Before Pastor Martin Niemöller left the United States in May 1947, the Emergency Committee for German Protestantism, Inc., was founded by several American churchmen because of his recommendations. Niemöller asked the committee to bring American church people in contact with needy German pastors, deaconesses and church workers. He urged that Americans write encouraging letters, send food parcels and used clothing, and so show to these Christians personal concern and brotherly love. "That is the only way," he said, "you will really build bridges between the victorious and the conquered foe."

The committee started work with practically no organization. Throughout the first year the whole office job was done by the sacrifice of its officers and their coworkers. In 1947 American sponsors were found for more than 1,000 pastors and church workers. In 1948 a little office organization was necessary. An American lady and a German refugee work for a small salary, and these salaries, rent for a small office, postage, printing and other expenses have been covered by a monthly expenditure of $200.

Now, in the middle of 1949, nearly 6,000 German families are provided for. Many are getting regular monthly food packages, used clothing, etc. A conservative estimate is that the committee provides goods to the value of $50,000 a month. This is a miracle in the history of modern charity organization, representing as it does an overhead cost of less than ½ of 1 per cent.

Dr. Martin Niemöller, Bishop Otto Dibelius of Berlin and other outstanding churchmen in Germany provide the committee with the addresses and necessary information about families who need help.

Several thousand names are still in our files, for whom it has not been possible as yet to get sponsors. Among them are very urgent cases. The lifting of the Berlin blockade and the subsequent possibility to help the Protestants in the Russian zone (which is the most Protestant part of Germany) puts an added burden on the committee. The people there have suffered most and are under unspeakable strain.

How shall the committee promote its cause so urgently recommended by outstanding German church leaders at a time when promotion is a very costly thing? Friends who are interested in the future of European Protestantism, the fate of which hangs on German Protestantism, are asked to help. German Protestants constitute more than half of all European Protestantism, a fact which is too easily forgotten, and the fate of German Protestants, humanly speaking, depends on the pastors and deaconesses and other church workers and key laymen being kept in physical condition to carry on. They need the personal encouragement of their American brethren.

The committee pleads for financial support. Checks should be made out to the Emergency Committee for German Protestantism, Inc., 325 Central Park West, New York 25, N. Y. Even more important than the money is that American men and women, Sunday schools, missionary societies and congregations ask for addresses of German brethren in need, to whom they may send help. FREDERICK J. FORELL,
New York, N. Y. Executive Secretary.

Insuring an Arms Race

SIR: An essential part of the North Atlantic military alliance is the provision for an armament race. Article 3 promises "mutual aid" to develop the "capacity to resist armed attack" of our prospective allies. Our officials are not telling us how much we taxpayers will have to dig down into our pockets to finance this enterprise. They say that the first year the amount will be a little over $1 billion. But that is just the start. The military expert of the *New York Times,* Hanson Baldwin, says that a "lend-lease program of arms and equipment amounting over a four- or five-year period to perhaps $15 to $18 billion is one of the duties expected of the United States when the alliance has been completed."

Cleveland, Ohio. J. PAUL COTTON.

Who Is a 'Catholic'?

SIR: I read with close attention and considerable appreciation the article by Charles D. Kean, "The Prayer Book Anniversary" (May 18). I wonder if the good word "catholic" is not being lost to Christendom—or, if lost, if it may be recovered. At present it is used by the Roman communion, which is rigidly sectarian. It is also used by the "high party" of the Episcopal communion, which is almost equally exclusive and sectarian. Properly, the sole distinction is between those who are ecumenical and catholic (those who are seeking unity in Jesus Christ) and those who are sectarian and denominational (those who are seeking to justify their proud separation from their brethren in Jesus Christ). Certainly, sectarianism such as that of the Roman Church, the "high party" of Anglicanism, the Southern Baptist Church, many branches of the Lutheran Church, and various independents can hardly make a right historical use of the Apostles' Creed: "I believe in the Holy Ghost, the Holy Catholic Church . . . " It is exactly this "catholic" church in which they do *not* believe.

MICHAEL R. SCHMIDT.
Pottstown, Pa.

Not by 1950

SIR: Your editorial, "United Church Is Assured," in the June 1 issue is misleading. You state that the meeting to consummate the United Church (Congregational Christian and Evangelical and Reformed) "will probably be held in Cleveland early in 1950." Apparently you are unaware of the May 18, 1949, statement of the committee on procedures of the executive committee of the General Council of Congregational Christian Churches. In this statement pastors and church members are advised "that nothing is going to happen before June 1, 1950." Furthermore attention is called in this statement to the fact that "a suit has been filed by the Cadman Church of Brooklyn asking for a declaratory judgment by the supreme court of the state of New York concerning all the principal issues involved in the present merger controversy."

Now no one knows how long this matter will linger in the courts. Whatever the lower court may decide, the losing party will almost certainly appeal the decision to a higher court, possibly all the way up to the Supreme Court of the United States. This may take years! It is quite obvious therefore that your assumption that the United Church will be consummated early in 1950 is a bit premature.

STILES LESSLY.
Congregational Church,
De Kalb, Ill.

NEWS of the CHRISTIAN WORLD

At Installation Coe Hails Merger

New Head of Mass. Congregationalism Calls Proposed Union 'Step in the Right Direction'

BOSTON, June 6.—A procession of 300 clergy of the Massachusetts Congregational conference and missionary society preceded the ceremonies at Old South Church May 16 in which Albert Buckner Coe, formerly pastor of the Oak Park, Ill., Congregational Church, was installed as president and minister of the conference. In a vigorous address Dr. Coe hailed the coming merger of the denomination with the Evangelical and Reformed Church as a "step in the right direction" and announced an accelerated effort to raise more money through consecrated stewardship for Christian world missions. The conference reaffirmed its vote of a year ago urging all member churches to stay within the new united church when it is consummated. The Massachusetts committee for the continuation of the Congregational Christian Churches, anti-merger group, failed to rally widespread support. The conference celebrated the 150th anniversary of the founding of the missionary society, its predecessor. Resolutions urged greater effort to settle Protestant displaced persons in Massachusetts through sponsorship by local Congregational parishes, and called for concerted efforts to bring about a better understanding with Russia.

Massachusetts Interfaith Group Holds Annual Meeting

Representing a cross section of politics, the bench, the church, education, the press, radio, social agencies, industry and labor, 1,200 leading citizens of the state attended the recent annual dinner of the Massachusetts committee of Catholics, Protestants and Jews. Vice-President Alben W. Barkley, one of the three major speakers, urged that America provide the leadership for the moral and intellectual recovery of the world, since no other free nation can do this so effectively. Gene Tunney, former heavyweight boxing champion, expressed the hope that the word "intolerance" will some day become obsolete. Former Secretary of the Treasury Morgenthau said, "If men of differing faiths can live together as in the Massachusetts committee, then it should be possible for governments of varying views to live together." Brotherhood awards were presented to the three speakers, as well as to representatives of two M.I.T. fraternities which have protested racial discrimination on the part of their national groups.

Calls for 'Ecumenical Obedience'

At the third annual meeting May 25 of the Greater Haverhill council of churches, one of the youngest in the state, J. Quinter Miller, associate general secretary of the Federal Council of Churches, called on the churches of the world to recognize that "ecumenical obedience is imperative now." Through a misunderstanding, the title of Dr. Miller's address had been publicized as "Ecumenical Competence Is Imperative Now." The speaker took a cue from this error by interpreting the churches' role as requiring the development of competence to be obedient to the ecumenical vision developed at Amsterdam. Three hundred delegates from member churches and religious organizations attended the meeting at First Universalist Church.

Famous Church Observes 300th Anniversary

Second Church (Unitarian) here has completed observance of its 300th anniversary. Among the speakers at various anniversary events were Pres. Julius Seelye Bixler of Colby College, Dr. Miriam Van Waters, recently reinstated as superintendent of Framingham reformatory, and John Gould, journalist of Lisbon, Me. At a historical tea, greetings were extended by Frederick M. Meek of Old South Church and Duncan Howlett of First Church (Unitarian). The Massachusetts Congregational conference, which was in session at the time, sent fraternal greetings and congratulations. Ernest G. Lynch is present minister of Second Church. Among early members of the parish were Paul Revere and Cotton and Increase Mather. Ralph Waldo Emerson served his only pastorate there.

Roman Catholics Launch New Projects

In an address to the 65th annual convention of the Massachusetts Catholic Order of Foresters at Swampscott, Archbishop Richard J. Cushing announced a number of new projects in the area. Within two months the archdiocese will open an institution for handicapped children at a cost of $2 million, underwritten and supervised by archdiocesan teachers. The House of the Angel Guardian will be converted to accommodate 150 more young men preparing for the priesthood, thus doubling the capacity of the present seminary at Brighton. Cost of the conversion will be $1.5 million. Under the archbishop's personal supervision $1 million is systematically being raised among parishioners of Merrimack valley cities and towns for building up Merrimack College, conducted by the Augustinian Fathers in North Andover. About 75 per cent of the goal, it appears, has already been reached. A children's eucharistic shrine is being planned for Boston.

And So Forth

At the 153rd annual meeting of the New England Methodist conference at Wesley Church, Worcester, which closed May 22, 4 elders and 11 deacons were ordained. Harry E. Helms, pastor of the Church of All Nations, Boston, was made executive secretary of Morgan Memorial Cooperative Industries and Stores, Inc. He will be succeeded at All Nations by John E. Barclay of First Church, Newark, Del.

Robert Wood Coe leaves his pastorate at Leyden Congregational Church, Brookline, to become executive director of the Massachusetts Bible society.

Bernard Drew has left Grace Congregational Church, Framingham, to become minister of Asylum Hill Church, Hartford, Conn. KENDIG BRUBAKER CULLY.

Northern Baptists May Alter Name

Annual Meeting in San Francisco Adopts 'American' Proposal—Invite Other Groups to Join in Union

By J. Maurice Trimmer

SAN FRANCISCO, June 6.—The Northern Baptist Convention is apparently going out of existence. The initial steps in the process were taken at the 1949 annual meeting, held in this city last week, when the delegates enthusiastically adopted a recommendation by the convention's commission on review that the name of the denomination be changed to "American Baptist Convention." The proposal is to be referred to the churches for study, and final action will be postponed until the 1950 annual meeting in Boston. In presenting the recommendation Edwin T. Dahlberg of Syracuse, N. Y., chairman of the commission, explained that it was in no sense to be interpreted as an act of retaliation against Southern Baptists for inaugurating at their recent convention in Oklahoma City a definite policy disregarding traditional geographical boundaries. Following the adoption of the proposal the convention heartily approved motions that invitations be extended to the Southern Baptist Convention, the two Negro Baptist conventions and numerous bilingual Baptist conventions within the United States to unite in one great American convention of Baptists.

The recommendation called attention to the fact that the Northern convention as now constituted is a family of societies, nearly all of which have carried in their titles the name "American Baptist" for more than a century: the two foreign mission societies, the two home mission societies, the publication society, the historical society and others.

On Union with Disciples

The report of the Commission on Conference with the Disciples of Christ in America stated it had been working for the past two years under convention instructions to "explore again the possibility of union" between the two denominations. It announced that an exhaustive study by a scholarly subcommittee of "the theology and history of Disciples and Baptists" discovered that if there is any slight doctrinal difference between the two denominations "it is only a matter of emphasis, not of theology." The commission expressed the conviction that "ultimately Northern Baptists and Disciples of Christ should unite their strength," and that such union would involve "no more danger of a superchurch than in the case of union of Free Baptists and Northern Baptists."

Listed among progressive accomplishments during the past year were a pastoral exchange between 100 Disciple and Baptist pastors; completion of arrangements for the *Secret Place*, devotional booklet of Northern Baptists, to become a joint publication of the two denominations beginning in October 1949; and completion of arrangements for the *Hearthstone*, family

magazine of Disciples, to become a joint publication beginning in October. Among future projects outlined in the adopted report were: pastoral exchanges of 300 Disciple and Baptist ministers in November 1949; a joint ministers' conference at Green Lake, Wis. (Baptist assembly grounds), in 1950; a joint Northern Baptist-Disciple national convention in 1951; presentation of a proposed "basis of union" to both annual conventions in 1954; definite voting by the respective conventions on the proposal of union in 1955. It was pointed out in the report that a joint commission of English Baptists and Disciples is studying the possibility of union in the British Isles.

A Centennial Observance

Northern Baptists observed a significant centennial at this San Francisco meeting. On Feb. 28, 1849, Osgood Church Wheeler, pioneer missionary of the American Baptist Home Mission Society to the Golden State, landed in San Francisco, 90 days out of New York. While he and his wife were en route, the electrifying news that gold had been discovered in California started thousands from the U.S. and foreign countries to the area. These new arrivals offered the missionaries a challenging opportunity, but the rush and madness of the turbulent days greatly increased the problems and difficulties of their work. On July 6, 1849, Wheeler led in the organization of the First Baptist Church of San Francisco, which, constituted with six members, was the first Protestant church to be established in California. In its building the first free public school in California was conducted. These developments were effectively dramatized by the Home Mission Society in its presentation to the convention.

Dr. Fleming's Challenge

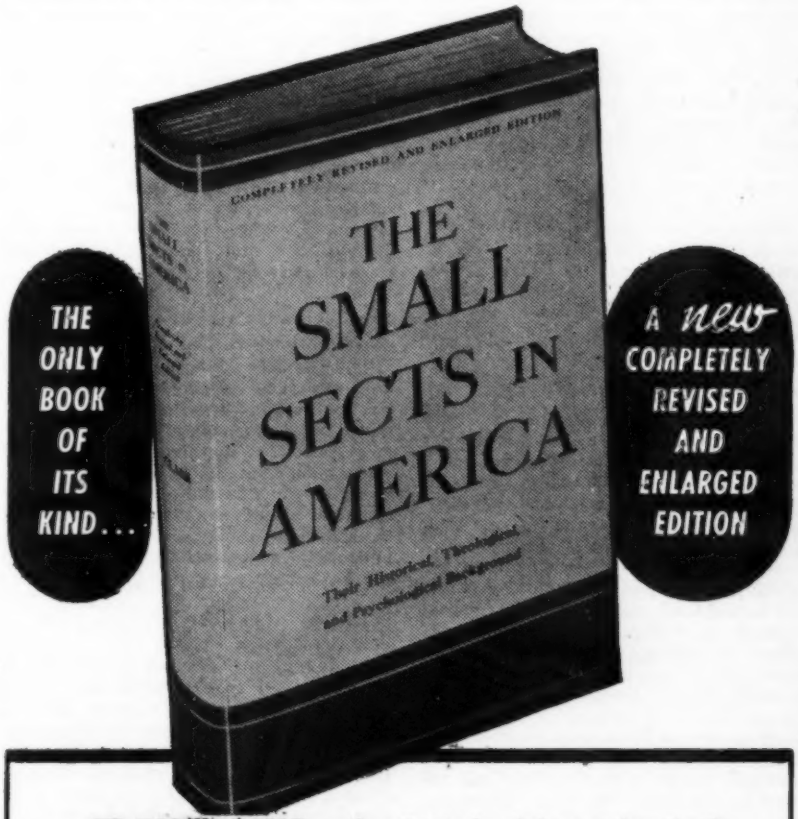
In his address to this 1949 meeting Sanford Fleming, president of the Berkeley Baptist Divinity School and president of the convention, gave a historical review of these Baptist beginnings on the Pacific coast. He challenged the denomination to exemplify in this present day the heroic conviction, concern and consecration which enabled the pioneer missionaries to advance Christianity in the face of formidable obstacles and adversities. Pointing out, as did several other speakers on the program, that 1949 also marks the centennial of the publication by Karl Marx of the *Communist Manifesto*, he expressed alarm that today approximately 600 million people in the world are under Communist domination and influence. Insisting that a thoroughly just social order would be impregnable to communism, that if Christians had performed their social responsibilities its ideology would not have flourished, and that its progress can in some measure be interpreted as God's judgment on flabby churches, Dr. Fleming asserted that the crucial question of the present hour is whether the followers of Karl Marx will change the world his way, or the followers of Christ alter it according to his teachings. He also warned against certain perils to our religion and liberties presented by statism and "pernicious" forms of ecclesiasticism.

The convention manifested considerable concern over its financial problems. It adopted a budget for the coming fiscal year of $6,167,230—substantially less than the $7,500,000 one approved by last year's meeting in Milwaukee. This reduction was dictated by the experience of the past year, in which total budget receipts amounted to $5,774,000, this sum being reached only after a "crisis campaign" had raised approximately $1 million. In its report the finance committee of the convention deplored the prospect that the reduced budget will involve serious curtailments and handicaps for certain agencies, characterizing it as "a budget which is not realistic from the viewpoint of actual need, but which we trust will be found realistic with respect to the response of the convention constituency." The final report of the World Mission Crusade indicated that slightly more than $15 million has been collected of the $16 million pledged. The original goal was $14 million.

The convention sermon, "Conquest Through Conflict," was preached by Warner Cole of Detroit in the First Congregational Church, the civic auditorium not being available on opening night. The daily worship services were conducted by Robert J. McCracken, pastor of the Riverside Church, New York city. His participation and the exceedingly favorable response accorded his messages would seem to indicate that he commands the complete confidence, theologically and otherwise, of the convention, and that there now exists a closer relationship between his church and the convention than obtained in former years.

Launch Stewardship Drive

The convention theme, ". . . Your Reasonable Service," marked the official launching of a new program which will be known as "Stewardship Advance" and will be the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major emphasis of the denomination during the coming year. The stated objective of the advance is to secure the commitment of every member of the denomination, "of a generous portion of his time, first claim on his abilities, and at least one-tenth of his income, to Jesus Christ and the work of his church." Reports concerning the accomplishments of the two-year program known as the "Crusade for Christ through Evangelism," just concluded, indicated that the special effort was highly successful in obtaining conversions and in securing accessions to the churches.

On Baptists Abroad

C. Oscar Johnson of St. Louis, president of the Baptist World Alliance, told the convention that in Communist-ridden countries "there are many Baptists who are feeling out in the dark to see if they can make contact with other members of the Baptist family, and thus gain strength to bear up under the ordeals through which they are passing." Dr. Johnson indicated his grave concern that at this time, when tragic tensions throughout the world demand a united and effective Baptist witness, there are serious disturbances in the relationships between members of the Baptist family in the United States.

Among the numerous Baptists from other nations present at the convention were F. Townley Lord, editor of the *Baptist Times*, London; W. Cyril Black, London, president of the Baptist Union of England and Ireland; and Jacob Meister, Berlin, president of the Baptist Union of Germany.

Speak on Current Scene

Of the numerous resolutions on many subjects adopted by the convention the following seem to be of special significance: that Baptists give serious study to all plans of health insurance now under discussion; that federal aid to education be approved, provided that such aid is limited exclusively to the non-sectarian schools of the nation; that approval of the North Atlantic pact be withheld, and that a more vigorous program of European recovery and of patient consultation with Russia to promote mutual understanding and good will be urged; that wholehearted support of the United Nations be affirmed; that the continuation of the President's representative at the Vatican be once more vigorously protested; that the United Evangelistic Advance of the major Protestant denominations, to start on World Communion Sunday, be endorsed, and that Baptist pastors, churches and leaders be urged to participate; that opposition to compulsory peacetime military training and selective service be expressed; that Aug. 6, 1949—the fourth anniversary of the dropping of the atomic bomb on Hiroshima—be observed by the denomination as a day of penitence and of prayer for peace.

This 1949 meeting of the convention was exceptionally harmonious. The disturbances created by the "conservative" faction that have disrupted some recent sessions were conspicuous by their absence. The attendance of registered delegates and visitors exceeded 4,500. Many delegates deplored the failure of the program committee to provide a prominent place on the program for the eight representatives the denomination sent at considerable expense to Amsterdam. The newly elected president is Mrs. H. G. Colwell of Loveland, Colo.

Seek to Legalize 'Released Time'

Rhode Island Legislature Considers Plan Under Truancy Law—Reveal Public Pays for Parochial Schooling

PROVIDENCE, R. I., June 6.—A bill to legalize released time religious education under terms of the state truancy law passed the lower branch of the Rhode Island general assembly with little publicity. Then it lodged in the senate education committee, which at the request of many civic groups, including the state church council, held a hearing on the measure. Because of a division of opinion in its ranks, the church council's executive board took no official stand. However, all the Protestant and Jewish representatives who appeared at the hearing opposed the measure, while all the Catholic representatives favored it. Desiring to work out a compromise of the religious differences demonstrated at the hearing, the assembly's education committee secured passage in both houses of a substitute measure which provides for appointment by the governor of a seven-man commission to study the issues involved and report back to him by Dec. 31.

The Legislature's Accomplishments

The assembly adjourned its 1949 session after several noteworthy accomplishments: a shake-up of the state's parole system, with a new board to handle prison and reformatory applicants; the creation of a special commission to study the problem of alcoholism in the area and to suggest plans for care and treatment of alcoholics and for an educational program; and passage of the fair employment practices law as noted in the Providence newsletter for April 20.

State Council of Churches Sets Good Relief Record

At the annual meeting of the Rhode Island church council, held May 13 at Central Congregational Church here, it was reported that the council's overseas relief center has shipped a total of 224,023 pounds of food and clothing through Church World Service. One woman at the center has sorted, mended and tied nearly 15,000 pairs of stockings in three years. Ralph H. Seguine, Jr., chairman of the council's radio department, reported that 5,000 hours of professional services were contributed to the organization's radio ministry during the past year. It was announced that Rhode Island is the first state in the nation to undertake the United Church Canvass throughout an entire state area. The canvass will start in November.

Reveal Public Pays for Parochial Education

A newspaper survey has revealed that in 14 Rhode Island towns which have no high schools of their own the school systems are paying the way for 430 pupils at parochial schools and for 28 at other private institutions. Two of those attending parochial schools are studying for holy orders at Catholic seminaries in New York and Massachusetts. The study was made after the Middletown school board turned down a petition asking that pupils be permitted to attend any approved school they chose and voted that all pupils supported by public funds must attend a public high school in Newport. The state law requires towns without high schools to provide for "free attendance" of students at "some high school or academy" approved by the state director of education. Michael Walsh, who holds that post at present, stated that while in some cases he might approve out-of-state training for students desiring specialized courses not available in Rhode Island, he had no recollection that his department had approved the education at public expense of the two men studying for holy orders.

Oppose Transfer of Public School to Catholics

Meanwhile, in Woonsocket, a city 90 per cent Catholic, the ministerial association has gone on record in opposition to the Sacred Heart Parish's request to the city school committee that it be given a large public elementary school building within the confines of the parish. The priest in charge cited the saving which would be made in public school expenditures from tax funds if the parish should operate the school. The city solicitor has ruled that the committee has no authorization to give away a school building, but it remains to be seen whether it will attempt to sell it to the parish for a price less than its value.

Seek Means of Improving Community Chest Drive

Rhode Island Community Chests, Inc., has released the results of two months of intensive self-study undertaken as a result of the failure of its annual campaign last October. The chests have raised less money each year for the past four years. By contrast, the independently operated Catholic charities campaign, concluded a week ago, set a new record of over $900,000 in contributions for the 24 agencies included in its program. Yet, including the Catholic funds, the state's per capita contribution is only 2.66, as compared with the New England average of 3.54. The organization has voted to seek the help of labor union leaders and if possible to employ a full-time labor representative on its staff; to encourage payroll deductions; to make known that in spite of the record Rhode Island is a wealthy state; to "get down to the people" with the story of its accomplishments; and to find more and better equipped volunteers to raise the money.

And So Forth

W. A. Visser 't Hooft, general secretary of the World Council of Churches, addressed the ecumenical service sponsored at First Baptist Church here May 15 by the Rhode Island church council.

John J. Corson, former director of the U. S. employment service and now circulation director of the *Washington Post*, declared at the 10th anniversary banquet of the Rhode Island conference of social work that the nation needs a frank guarantee of minimum well-being for each individual.

To provide an endowment for the maintenance of historic First Baptist Meeting House here, shrine of the denomination, 200,000 Baptist laymen throughout the country are being asked to contribute a dollar apiece.

JOHN W. ABBOTT.

Sees Communist Power in 'Faith'

Mackay Tells Indianapolis Meeting That Is the Secret of Soviets' Appeal to the World's Oppressed

INDIANAPOLIS, June 7.—At the annual meeting of the Indianapolis church federation in May, Pres. John A. Mackay of Princeton Theological Seminary declared that the tremendous fact to be taken into account with respect to communism is that Communists succeed in producing a "faith that sings." "Believing that the future is theirs because historical forces are with them, they infiltrate themselves everywhere and 'gossip' about their faith," he said. "They not only believe themselves that they are the great liberators of our time, but they succeed in making millions of oppressed people believe that also." Speaking on the theme, "The Restoration of Personal Faith," Dr. Mackay defined faith as "an adventurous commitment—an all-out gamble." He added that faith is the "feeling that one belongs to someone" and that it and the future are "bound up together."

Sees Chinese Communism as Perhaps 'Different'

In an interview during his visit here, Dr. Mackay, who is also president of the Presbyterian, U.S.A., Board of Foreign Missions, predicted that communism in China, while being Marxist, is likely to be different in character from Russian communism for the reason that the Chinese people and Chinese history have been very different in character from the Russian people and Russian history. "Most important of all," he said, "while Communists in Russia reacted against religion in one of its worst expressions because it had no interest in the poor and oppressed, Chinese Communists have seen religion at its best. They have seen in the philanthropic, medical and educational work and in the church life and personalities in China some of the finest manifestations of the Christian and human spirit. That being so, while the Marxist in the Chinese Communist will be disposed to restrict religion, the man and patriot in him will be disposed to be sympathetic toward what Christianity has done and is doing in China."

Federation Hears Reports Of Progress

At the annual meeting, the federation of churches heard reports indicating that the past year has been one of unusual activity in evangelism, religious education, social service, comity and other areas of common concern. Income was slightly above $35,000. Jerrus M. Bryant, a layman, was re-elected president of the interchurch group for another year. The federation's annual award for service in the field of race relations went to Chester W. Wharton, pastor of Prentice Presbyterian Church.

Bell Sees Many 'Religious Illiterates' in College

Delegates to the 13th annual meeting of the Indiana council on religion in higher education, held in this city early in May, heard Bernard Iddings Bell, Episcopal cler-

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Some of the comments:

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gyman and educator, declare that colleges are "short-changing their students on religion." He pointed out that practically every college in the country is turning out "religious illiterates" as a result of a "neglective" attitude toward religion. The usual justification by the colleges that religion is so controversial it would get them into trouble Dr. Bell characterized as untenable, pointing out that every subject worth teaching—economics, politics, government, for instance—is controversial. "The chief problem in education today is how to restore a realization that man is meant to be not only a mechanical workman and scientific methodologist, but also a poet, dreamer, mystic, artist and philosopher," he said.

Disciples Hold 110th Indiana Convention

More than 2,400 registered delegates attended the recent 110th Indiana state convention of the Disciples of Christ. The convention marked the 100th anniversary of formal organization of the denomination's missionary society in Indiana. Among the speakers were Kirby Page of La Habra, Calif., Raymond F. McLean of Lexington, Ky., John A. Tate of Richmond, Va., and R. H. Montgomery, president of the state convention. Paul Million of Crawfordsville was elected president of the 1950 convention.

And So Forth

Luther D. Miller, army chief of chaplains, was the speaker for the Valparaiso University commencement the week end of June 4. At Butler University here the baccalaureate speaker was F. E. Davison, Disciple minister of South Bend and president of his church's International Convention.

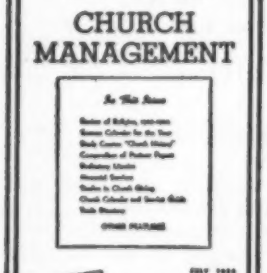
Two thousand Methodist laymen recently attended a week-end rally at Roberts Park Methodist Church here. Among the speakers were Bishop Richard C. Raines of the Indianapolis area; M. J. Briggs, general manager of the Indiana Farm Bureau cooperative association; and Victor Reuther, educational director of the United Auto Workers.

Prentice Presbyterian Church here is to erect a new church on a nine-acre site. Architect for the modified Gothic building is A. F. Wickes, retired advisory architect for the Disciples of Christ.

The 112th convention of the Episcopal diocese of Indiana was held in Lafayette in May, with Bishop Richard A. Kirchoffer presiding.

Two Indiana college students who pleaded that their religious convictions prohibited their registration in the peacetime draft were convicted last month of draft violations by federal court juries which deliberated only 10 minutes. Each faces a possible penalty of five years' imprisonment and $10,000 in fines. Judge Robert C. Baltzell withheld sentencing and ordered a probation office investigation.

GEORGE WALKER BUCKNER, JR.



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Decision Upholds Ban in Bus Cases

Minnesota Court Rules District Cannot Pay Parochial Pupils' Fare Even if Local School Is Closed

MINNEAPOLIS, June 8.—A Minnesota court decision has held that a public school district cannot pay for the transportation of pupils to parochial schools, even though the district's own school is closed. The decision was made in district court in Mankato by Judge A. B. Gislason of New Ulm, who ordered school district 140 of Blue Earth county to stop paying for the transportation of pupils to Roman Catholic schools in Mankato and Madison Lake. The Minnesota constitution expressly forbids such use of public school funds, the judge pointed out. He ordered the school bus driver to refund to the school district money he had been paid for transporting parochial school pupils. Of the 39 pupils from the district, where the school was closed, 29 were being transported to parochial schools and 10 to public schools. The Blue Earth county superintendent of schools said pupils attending the parochial schools may continue to ride in the school buses but they would have to pay their own fares. The court's decision was based on a taxpayers' suit brought by two farmers in the district.

Campaigns Against Federal Subsidies to Education

Lawrence Gould, president of Carleton College, Northfield, Minn., a Baptist-Congregational-Episcopal-related institution, is spearheading a campaign against legislation which would give direct federal subsidies to public schools. He is particularly concerned with the implications of U. S. Senate bill 246, which, he charges, could lead to "regimentation and destruction of academic freedom." In a speech at the annual meeting of the U. S. Chamber of Commerce in Washington, Dr. Gould claimed that federal aid as proposed in the bill "would supply financial assistance to states on the basis of their failure to support schools rather than on their capacity to pay." "The tendency of a federally controlled educational system," he declared, "would inevitably be to emphasize the view of the political party in power. The bureaucratic control which the federal government could exercise over selection of textbooks and control of curriculum matters would make this easy."

Reports Israel Fair To Arab Residents

On his return from a study tour of Palestine he made with 10 other Americans as guests of the American Christian Palestine Committee, Reuben K. Youngdahl, pastor of Mount Olivet Lutheran Church here, reported that the new state of Israel is "bending over backward" to be fair to its Arab population. He declared that Arabs who left the country were not forced out by Jews, but were encouraged to leave by Arab leaders on the theory that they might return later and seize Jewish property. He said that in visiting several Arab villages he found that the government has

protected the property of Arabs who stayed in Israel. Dr. Youngdahl said he was amazed at the high degree to which socialism is practiced in the collective settlements where residents receive no wages but share in food and services. "Israel has tremendous possibilities," he concluded. "It will be one of the bulwarks against the spread of Communist tyranny."

Lutheran Missions Executive Sees Dark Future in China

Another returned traveler, Rolf A. Syrdal, came back from the Orient with the report that severe restrictions placed on the church in the Communist-controlled areas of interior China make it "impossible" for missionaries to do effective work there. Dr. Syrdal, executive secretary of foreign missions for the Evangelical Lutheran Church, said earlier reports that missionary work could be continued proved premature after Communists secured complete hold on an area. Generally, he said, Lutheran groups in China have decided it is best to withdraw at this time from Communist-controlled and threatened areas, maintaining a task force of missionaries in port cities or as close to Communist areas as possible to keep contact with the Christian church. He reported that many believe it is easier for the Chinese Christians to carry on their work in these areas if the missionaries leave, and that missionaries remaining in Communist areas are virtually in house arrest. Dr. Syrdal also visited Japan and the Philippines to investigate the possibility of opening missions for his church in those countries.

Church Assemblies Urge Aid to D.P.'s

At its annual convention in Red Wing, the Episcopal diocese of Minnesota urged each of its congregations to endeavor to sponsor the resettlement of at least one displaced person or family during the coming year. The Northern synod of the Evangelical and Reformed Church at its annual meeting in St. Paul took similar action, and endorsed the McGrath-McNeally bill now before Congress to increase the number of displaced persons permitted to enter this country. The synod voted 83 to 14 to approve the "interpretations" of the basis of union with the Congregational Christian Churches.

And So Forth

Archie Holmes, Negro student from Arkansas, won the $300 scholarship given annually at the University of Minnesota by the National Hillel Foundation, Jewish group, to the student making the greatest contribution of the year to intergroup relations. Holmes was cited for his part in raising emergency scholarship funds for Chinese students at the university.

The Lutheran welfare society of Minnesota has inaugurated a clinical training program aimed at placing staff pastors in mental hospitals and other state and private institutions in the state.

The Twin Cities recently were hosts to two religious leaders from Germany. Wolfgang Lentz of Frankfurt was here to study intergroup relations at the invitation of local round tables of the National Conference of Christians and Jews. Georg A. Federer of Stuttgart, executive secretary of Hilfswerk, relief agency of the German Protestant churches, spoke under the auspices of CROP (Christian Rural Overseas Program), which he called the "backbone" of all relief activities in Germany today.

Opening the centennial observance of St. Anthony of Padua Church, oldest Catholic parish in Minneapolis, was an all-creed dinner at which Lutheran, Jewish and Episcopal as well as Roman Catholic clergymen spoke.

Kyle Haselden, pastor of Trinity Baptist Church, has been elected new president of the Minneapolis church federation.

WILLMAR L. THORKELSON.

Seminary Offers Workshop in Alcohol Education

Under supervision of its department of religious education, Colgate-Rochester Divinity School, Rochester, N. Y., has for the past term offered a seminar-workshop in alcohol education. Members of the workshop will publish a manual based on their investigations. The project was directed by Harry E. Titus, executive secretary of Allied Forces, Inc., a civic agency engaged in scientific health and alcohol education.

Lutheran World Action Grants Funds to Eastern Germany

The three Lutheran provincial churches in the eastern zone of Germany have been granted $121,000 from Lutheran World Action funds for various spiritual reconstruction projects. Also in that zone, the United Church of Berlin-Brandenburg (Lutheran and Reformed) has been given $7,000 for similar purposes, and $10,000 has been appropriated for a number of cooperative projects outside the domain of the provincial churches.

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Promises Clergy To Halt Gambling

Chicago State's Attorney Tells Ministers an All-Out Drive Will Be Made—Anti-Crime Bills Lost

CHICAGO, June 9.—State's Attorney John S. Boyle promised the Protestant ministers of metropolitan Chicago at their regular union meeting in the Chicago Temple May 30 that he would wage an all-out fight against gambling in the city and suburbs. Since that time he has warned local police chiefs that they will be indicted on charges of failure to suppress gambling if they do not act. Evidence that the state's attorney means business is seen in the fact that he has already indicted the chief of police of Melrose Park and has warned the chief of police of Forest Park that similar action will be taken against him if he does not act immediately. Ministers in Forest Park, called together by Rev. C. B. Nordland, have agreed to give their support to Mr. Boyle in his efforts and are interviewing village officials regarding gambling conditions. Ministers attending the union meeting differed sharply with the state's attorney in his view that crime can be deterred or prevented by exacting the death penalty.

Legislature Defeats Crime Commission Bills

Several bills introduced into the state legislature by the Chicago Crime Commission in an effort to curtail crime in Chicago and Illinois have been defeated, largely through the efforts of a small group of legislators from the so-called "river wards" on Chicago's west side. It is claimed that some of the representatives are closely tied in with the local "crime syndicate." Certainly they seem to have made every effort in the current legislative session to protect the interests of the gamblers, racketeers and criminal elements. Through their efforts a bill has now been slipped through the lower house which would require state's attorneys to furnish the defense with not only the names but also the addresses of all state witnesses. This would make it easy for hoodlums to terrorize and intimidate witnesses. Chicago may soon have a family court with power to punish parents who permit their children to become neglected, dependent or delinquent, if a bill now before the state senate is passed. Judge Robert J. Dunne of the juvenile court here was largely responsible for introduction of the measure. Fate of the Illinois F.E.P. bill still hangs in the balance. Democrats in the senate and house seem to be lined up fairly solidly for it, with most Republicans opposed. Church forces have come out strongly in support of the measure.

Rent Hearings Become Riotous

Chicago landlords are seeking a 45 per cent rent increase. When the Cook county rent advisory committee announced a hearing on the adequacy of rentals to be held in the Civic opera house, so many organizations and citizens clamored to be heard that it took four days to complete the hearings. Hundreds of citizens attended the riotous sessions, which were characterized by booing, shouting, name-calling and even tussling. The chairman of the American Veterans Committee was among those who told the committee that a raise in rents is not justified because Chicago has already had more increases than any other city and its present rent level is 20 per cent higher than in 1942. Joseph F. Dixon, president of the National Home and Property Owners Foundation, charged that "rent control is the philosophy of Karl Marx and promotes class hatred, communism and subversion." The committee has 30 days in which to make its recommendations to Tighe E. Woods, housing expediter.

Observe Prayer Book Anniversary

A dramatization of the history of the Book of Common Prayer was presented in Medinah Temple June 3, with an estimated 4,000 Episcopal ministers and laymen in attendance. The drama, which was broadcast, was part of the local celebration of the 400th anniversary of the famous prayer book. Bishops of 13 midwestern Episcopal dioceses, as well as bishops of the Serbian Eastern Orthodox, Polish National Catholic, Russian Orthodox and Greek Orthodox churches, participated. Massed choirs from all the Episcopal churches in the diocese joined in the musical program.

Catholic College Honors Wife Of Myron C. Taylor

Mrs. Myron C. Taylor, wife of President Truman's personal representative to the Vatican, has been awarded the honorary LL.D. degree by Rosary College in suburban River Forest for her "philanthropy, Christian charity and public service." The degree will be presented at the Pope Pius XII Institute of Rosary at Florence, Italy, a school located at Villa Schifonoia, an estate presented to the pope by Mr. and Mrs. Taylor.

And So Forth

Howard R. Bowen, dean of the school of commerce of the University of Illinois, has been named chief economic consultant for the study of the application of Christian principles to economic life to be conducted by the Federal Council of Churches.

Ravenswood Presbyterian Church is planning to build a new modern church building with an open court for outdoor meetings, at a cost of $225,000. Clarence N. Wright is the minister.

Algoth Ohlson retired as president of North Park College and Theological Seminary here after delivering the commencement address on June 6. He had held the position since 1924. Under his leadership the school's enrollment increased from 386 to 2,620 and seven new buildings were added. Dr. Ohlson, an immigrant from Sweden, was formerly pastor of the Austin Covenant Church.

The city of Chicago has asked the U. S. Supreme Court to reconsider its 5-to-4 decision reversing the 1946 conviction of Arthur W. Terminiello in municipal court here for "inciting a breach of the peace." Fr. Terminiello, a follower of Gerald L. K. Smith, was convicted after he made a rabble-rousing speech in a Chicago auditorium.

The women's society of the Winnetka Congregational Church is protesting the government's claim for luxury taxes on the proceeds of a rummage sale which are to

be used for charitable purposes. Mrs. Edward C. Vandenburgh, general chairman, says the society will retain a lawyer to assist it in combating the claim and to seek a refund of $320 luxury tax collected by the government on proceeds of sales in 1947 and 1948.

VIRGIL E. LOWDER.

The Church Roll

George R. Grose, religion editor of the Pasadena, Calif., *Star-News* and the Long Beach *Press-Telegram*, is to teach the new graduate course in religious journalism which the University of Southern California's school of religion will offer, starting in September. Dr. Grose, whose weekly religion pages have a readership of 120,000, is also The Christian Century's correspondent in southern California.

T. F. Gullixson, president of Luther Theological Seminary in St. Paul, Minn., and chairman of the Minnesota commission on the resettlement of displaced persons, has been elected chairman of the U.S. Lutheran Resettlement Service's resettlement committee, which coordinates the efforts of state groups. F. Eppling Reinartz, secretary of the United Lutheran Church, will serve as secretary of the committee.

Recent deaths in the field of religion: Robert Scott Inglis, retired pastor of Third Presbyterian Church, U.S.A., Newark, N. J., and prominent nationally as an opponent of "liberal" trends in his denomination, on May 20, at the age of 81. . . . Archbishop Damaskinos, head of the autocephalous Greek Church and at one time regent and premier of Greece, on May 20, at the age of 58. . . . A. Hamilton Nesbitt, Methodist minister and Protestant chaplain of the New York city police department, who founded the St. George Association of the U. S., an organization of civil service workers, on June 3, at the age of 64. . . . Edward Huntington Coley, retired bishop of the Protestant Episcopal diocese of Central New York, on June 6.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Mr. Perrin and Mr. Traill (British) *Drama* based on Walpole novel about hidebound boys' school, where refusal of new teacher to submit to treatment the others accord him in their fear and insecurity leads to revelation that sadistic headmaster is source of evil that has reduced staff to quarreling incompetents. An *interesting* study in personality, with incisive character interpretation. Caricature in a way, but significant. M,Y

The Secret Garden (MGM) Herbert Marshall, Margaret O'Brien, Dean Stockwell. *Drama* based on novel of half-century ago. An unpleasant, spoiled little girl comes to live on neurotic uncle's huge estate. She and her spoiled young cousin, crippled through his father's mental suggestion, become decent youngsters when they redo ruined garden to which they find key, with help of strange farm boy with affinity for animals, even aid in rehabilitation of owner. *Sentimental*, sometimes mawkish, successful in reproducing atmosphere of novel. Portrayal of mental aberrations makes it unsuitable for children. M,Y

The Wizard of Oz (MGM) *Musical*, with dancing, a reissue of the popular fantasy of a decade ago. As fresh, tuneful and eye-filling as ever; *delightful family fare*. M,Y,C

The Younger Brothers (War.) *Melodrama*. Good cast wasted on routine effort which unforgivably *distorts historical fact* by portraying outlaw family of middle west 80 years ago as really desirous of going straight but handicapped by renegade detective. M

BEST CURRENT FILMS

For Family: Adventure in Baltimore, Down to the Sea in Ships, Little Women, Louisiana Story, Melody Time, Nanook of the North, Olympic Games of 1948, The Secret Land, So Dear to My Heart, The Stratton Story, The Sun Comes Up.

For Mature Audience: The Accused, The Barkleys of Broadway, Command Decision, City Across the River, Day of Wrath, Hamlet, High Fury, Home of the Brave, Joan of Arc, Johnny Belinda, A Letter to Three Wives, Mr. Belvedere Goes to College, Paisan, Quartet, Red River, The Red Shoes, The Set-Up, The Snake Pit, The Treasure of the Sierra Madre, Undercover Man, The Window. 6-22-49

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